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## Etiquette in Chinese Official Intercourse.\*

BY MR. LI MOU-HSUN.

### Official Calls.

**I**T is common usage, when notifying a proposed visit, to send a ting-ch'ai a day ahead with the caller's card, with a verbal message to the effect either that a visit is proposed for the next day at a certain hour or asking that a convenient hour on the next day be fixed for the call.

In the first case the ting-ch'ai brings back a message with a card that the official has duly noted the proposed call, or in the second case that the official will be at home either at his office or private residence at a certain hour.

Should the proposed visit be made in writing, a letter as below is usually written:—

I beg to inform you that I, the Commissioner of Customs, intend to pay my respects to you to-morrow at ten o'clock. I therefore write previously to inform you. Card enclosed.

### *Form of Reply to above.*

In reply to your note I beg to inform you that I have received notice of your intention to call at 10 o'clock to-morrow and will await your visit at that time. Card enclosed.

### FORM OF CALL.

About half an hour before the call, the ting-ch'ais, chair-bearers and sailors (all in official hats and uniforms) should be in readiness. The caller should start so as to reach, just before the stated hour of visit, the main gate of the Taotai's office. The chair should then stop, but not be let down. In calling on a

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\* This article, in pamphlet form, with the original Chinese, may be had at the Presbyterian Mission Press, 25 cents, postpaid.

prefect or magistrate the chair can proceed direct to the principal hall (大堂), *i.e.*, the third stopping place before the chair stops. The ting-ch'ai, with the caller's card, will go on ahead and call out in a loud voice: Receive the card 接帖. A head servant will come out, receive the card and hand it on to an interior domestic called a chieh-tieh-mên-ting (接帖門丁). The interior domestic will take the card inside to his master. The master will say: "Request him to enter" (請). The interior domestic will take the caller's card out and say in a loud voice: "Please come in" (請). The gateman will then open the middle part of the principal gate.

The caller's chair will proceed through the main gate (頭門), the second gate called i-mên (儀門) on to the third stopping place, the principal hall (大堂) before the nuan-k'o (暖閣) and the chair will then be set down.

If a prefect or magistrate is being called upon, the chair will go on beyond the nuan-k'o (暖閣) straight to the erh-t'ang (二堂) before being lowered.

The interior domestic, with the card in front of him, will direct the way. The caller will get out of his chair and proceed (not looking to the right or left).

The host will be in the reception room (花廳) *alias* (會客廳) to greet the caller. The host may meet the caller at the erh-t'ang (二堂) or not; in the case of a friend the caller may be conducted straight to the reception room and the host subsequently join him there.

The host and caller at first sight should salute each other without saying a word, but this is optional. The guest should proceed on the left of the host and walk in line to the reception room. They should greet each other with their hands lifted above their noses to the level of the cheeks. Having gained the reception room the host should request the guest to be seated on the k'ang and the host be seated after him on the k'ang also. Tea being brought the host should rise and present tea to the visitor—the host's servant having brought the guest's tea, places it first in the host's hands—the host rises and places the tea on a small table between them by the visitor. The visitor should rise to receive the tea, with a salutation, and reciprocate by appearing to offer the host tea; the host's servant having already placed tea on the table by the host, the guest should gradually move the tea nearer to the host and reseal himself. The guest will then proceed to speak.

## FIRST VISIT OF A GUEST.

A Taotai should be designated as kuei-tao (貴道), or X Ta-jên; a Brigadier General as kuei-chen (貴鎮), if he has the rank of a General-in-chief as kuei-chün-men (貴軍門), or X Ta-jen; a Prefect as kuei-fu (貴府), if he has a "majority" of rank as ta-jên (大人), or ta-lao-yeh (大老爺); a District Magistrate as kuei-hsien (貴縣), or ta-lao-yeh (大老爺); a Wei-yuan is addressed according to the rank he holds; smaller officials can be addressed as t'ai-yeh (太爺) or lao-yeh (老爺).

All the above mentioned officials can equally correctly be addressed as ko-hsia (閣下).

## FORM OF CONVERSATION.

*Guest.* Is your honourable Taotaiship well?

*Host.* Thanks to you. Is your honourable commissionership well?

*Guest.* I have long wanted to make your acquaintance.

*Host.* That is reciprocal.

*Guest.* Which is your honourable native province?

*Host.* Shantung.

*Guest.* How long has your Honour been here?

*Host.* More than three years.

*Guest.* Is all your honourable family with you?

*Host.* Yes, I have brought them all.

*Guest.* How many sons have you?

*Host.* Two.

*Guest.* How old are you (貴庚)? (If the host has a beard the question is put thus 高壽).

*Host.* I am fifty-nine years old.

*Guest.* Your appearance is very flourishing and portly (豐滿) (not addressed to a thin man) and shows that that is owing to your good fortune.

*Host.* You are far too complimentary. I really am of no account.

*Guest.* You are exceedingly modest; is your official business here very important or not?

*Host.* There is not very much work but sufficient.

*Guest.* The object of my first visit to you is to get your Taotaiship's guidance in all matters.

*Host.* Don't mention it. It is a case of mutual instruction; pray don't be so modest.

*Guest.* There is still a small matter of business, but I will call again and get your guidance.

*Host.* That doesn't matter. I shall come and return your visit.

*Guest.* Don't think of troubling yourself to do so. (Whilst saying this, it is usual to lift the tea cup with both hands to the mouth, when the host will give the signal and two or three sips of tea will be mutually imbibed).

The servant seeing the guest lifting his tea cup will call out in a loud voice: "Escort the guest out." The guest will, after sipping the tea, put the cup down and get up. The host will, at the same time, put down his cup and get up. The guest will salute the host and say: "I must leave;" the host, saluting also, will say: "*Au revoir*."

The guest will first go out, the host accompanying him. The guest arrived at his chair will turn to the host, salute him, and say: "By your leave" (請); the host saluting, will reply: "After you" (請). The guest will turn round and get into his chair and sit down, at the same time giving a salutation—not necessarily looking at the host. The chair will then be raised, and the hands, raised in salutation, will be lowered, and the chair proceed out of the main gate.

The host on seeing the guest enter his chair will salute the chair as a signal for the chair to proceed, and when the guest's chair has been raised and is moving the host will retire.

THE PROCEDURE OF EQUAL OFFICIALS WHEN FIRST TAKING  
UP THEIR POSTS ON RETURNING A VISIT.

(The procedure up to the handing of tea is as previously described.)

When seated the guest will first say: My greetings.

*Host.* Don't mention it; mine likewise.

*Guest.* I recently received the kind notification of your intention to come here to greet me on the return visit.

*Host.* Thank you so much.

*Guest.* Where has your honourable Taotaiship been stationed before?

*Host.* I was in Peking doing duty in the Board of Works. I have also been in Hupei and Szechuan.

*Guest.* This time when did you start from Peking to come here?

*Host.* I left Peking in the 10th moon of last year; I first went to Hangchow and reached here only a short time ago from Hangchow.



*Guest.* Did you come by boat or not ?

*Host.* No, I came overland.

*Guest.* Did you have any difficulties on your journey ?

*Host.* Thanks ; the journey was pretty easy, but there were a good many damp spots, especially in the mountainous parts, which were not good going.

*Guest.* Did you bring your family with you ?

*Host.* No ; they are still at Hangchow.

*Guest.* I have been very slack in enquiring after your health.

*Host.* And I likewise. (Here if business is to be talked over, a conversation thereon can ensue).

At the completion of the visit and the guest wishing to leave he handles his tea cup, at the same time saying : "I will come another time to get your instructions."

*Host* replies: Ever so many thanks. On subsequent visits we can get information from each other without unnecessary formality.

*Guest.* That will be well. No ceremony is the better way.

After this the guest drinks his tea, puts the cup down and gets up saying : "I shall have to lose the pleasure of your society. *Au revoir.*"

The guest returns to his chair, the host escorting him as before.

#### THE INFORMAL VISIT.

Being seated, and the usual health enquiries being made, the following conversation ensues :—

*Guest.* I have not recently had the opportunity of being favoured with your instruction.

*Host.* I, also, have been lacking in paying you my respects.

*Guest.* I heard a short time back that you had not been very well (有點貴恙) or (有點欠安).

*Host.* Yes, I have been a little "under the weather".

*Guest.* Are you all right again now ?

*Host.* Yes, thanks to you, I am nearly all right.

*Guest.* This year there has been a great deal of rain and snow ; the weather is very cold.

*Host.* Yes, it is cold indeed.

*Guest.* This place is far warmer than Peking.

*Host.* Yes, there is a great deal of difference.

*Guest.* You must take a great deal of care of yourself and not exert yourself too much.

*Host.* Yes, that would not be bad. (Here any important business can be discussed).

At the end the guest can say: "I must be leaving" and handling his tea cup can add: "In a short while I must come again to enquire further about your health."

*Host.* Please don't. Sit down awhile; why are you in such a hurry?

ONE OFFICIAL CALLING ON ANOTHER TRANSFERRED.

After being seated.

*Guest.* My greetings: good promotion to you.

*Host.* Thanks; the promotion is not of much account.

*Guest.* When do you expect to start?

*Host.* It is not actually decided on; as soon as I have handed over the seals of office, I expect to be away.

*Guest.* You have been here several years and your work has been conspicuous by ability and fairness. I consequently respect you greatly.

*Host.* Please don't say so; you praise me too much; my good points are few indeed.

*Guest.* After our separation I don't know where we shall meet again.

*Host.* That is so, but should there be an opportunity, it can easily be managed.

*Guest.* Your leaving at present causes a feeling in me of not wishing to be separated from you.

*Host.* Your expressions are very kind. The feeling is mutual.

*Guest.* We can in future correspond by letter.

*Host.* Yes, we can keep ourselves thus in constant intercourse so as not to forget one another.

*Guest.* That is so. I am coming shortly to bid you farewell.

*Host.* That is exceedingly kind. By your leave (請).

*Guest.* After you (請).

TO BID ACTUAL FAREWELL.

Being seated.

*Guest.* Good luck, good luck; may the winds bring you a prosperous journey; we shall meet again; take care of your health.

*Host.* Excuse me not escorting you further, etc., etc.

*Guest.* Best thanks, please retrace your steps.

*Host.* I shall write and thank you for your visit, etc., etc.

## VISITS AT THE NEW YEAR.

Being seated.

*Guest.* Good luck ; good luck. My best wishes. May the New Year bring you what you wish. May you receive promotion and make money. (Should the host have no sons, it is proper to say : "May this year bring you a son.")

*Host.* My reciprocal wishes.

On the occasion of New Year and on a visit of congratulation for promotion or for a son, such a visit is called a tao-hsi (道喜) visit, or if a visit on a birthday it is called a pai-shou (拜壽) visit.

On personal visits the main gate is not entered but is stopped at, and should the person called on not be able to receive, a servant comes out and says : "Please don't trouble to enter, as my master is engaged;" that is called tang-chia (擋駕); a return visit is called hsieh-p'u (謝步).

## Dinners.

If an invitation is sent out to a wine party a hsia-t'ieh-tzŭ (下帖子), a red card of invitation, enclosed in a red envelope with a red slip pasted on the outside addressed to the invitee, is despatched.

## FORM OF INVITATION.

	guidance with
	care I
	have fixed
	on the 2nd
	day of the
	moon at
Mr.	noon for
*	cleansing my
*	cups and
*	will
invited	await
	your

When an invitation arrives—in case of acceptance—the invitation card is retained and a visiting card returned, on which is written: “I shall certainly come to-morrow and put you to much inconvenience”; in case of refusal the invitation is also kept and a red form used, stating: “I beg to refuse; thanks all the same,” or “I am exceedingly grateful for your kind thought”.

The refusal form is sent back in an envelope with the invitation card and a servant despatched with it; this is called the declining card (壁帖子).

#### FORM OF REFUSAL.

	with thanks	
		I respectfully decline
Mr.		
*		
*		
*		
greet		
in return		

#### THE BANQUET.

Instructions are given to the ting-ch'ai to take charge of the card of invitation which, on arrival at the host's house, he hands back to his master.

On entering the guest-room the host is saluted and the ting-ch'ai hands over the card of invitation.

The guest should then give, with both hands, the card of invitation to the host, which, on reception by him, will be acknowledged by a counter-salutation with thanks.

On being seated.

*Guest.* I have been the recipient of your kind summons. I feel deeply ashamed of myself and excessively grateful to you.

*Host.* Don't mention it. I am honoured by your presence.

*Guest.* There are some other guests who haven't arrived yet; aren't there?

*Host.* There are no other guests except a few friends, excluding His Excellency Mr. Fu, who hasn't arrived yet but will probably be here in a short while.

If other guests subsequently arrive, the host rises and goes out to greet them and bring them in. The guests previously arrived will all rise; the host will bid the newly-arrived one be seated and then all will reseat themselves.

Should a secondary guest first arrive the host will put him in the principal seat, but when the host goes out to greet the principal guest, the secondary guest should place himself before the secondary seat until the principal guest enters the room. There should be mutually depreciatory remarks when all should reseat themselves.

Supposing the principal guest to arrive first; as soon as a secondary guest arrives, the former should rise and offer the latter his seat and salute him; the host must then say to the principal guests: "This banquet is given specially for you, and the others are invited here as friends of mine to meet you. Don't be too modest." The secondary guest should say to the principal guest: "We are invited here to-day for the purpose of meeting you. Don't be too modest."

The principal guest hearing this will salute the secondary guest and seat himself with self-depreciatory remarks.

When all are present, cakes are brought to be eaten, or not, at option. At times no cakes are brought.

The servants seeing that all the guests have arrived, will say: "The banquet is ready."

The host will get up and urge on the guests to be seated. The guests will get up, but be preceded to the dining room by some servant.

The principal guest will say to the others: "Go on, first, please," but will eventually go first himself; the others following in regular order to the dining room.

All place themselves before seats, waiting for the host to present the wine.

Placing guests in their seats is called *sung-hsi* (送席), or *an-hsi* (安席).

How this is effected is by the host raising the wine cup in both hands to the level of his nose and placing the wine

before the seat each guest is supposed to occupy, at the same time saluting the guest. The guest should salute and say: "I am unworthy of this seat; there are more important guests who should by rights occupy it." The host will say: "Don't be on ceremony." The guest must still plead his inability to occupy the seat. The host will say: "Don't underestimate yourself. There is no one better fitted for the seat."

The host will lift up with both hands the chop-sticks of the guest; the guest at the time saluting the host, and will smooth the seat carefully with his hands and bid the guest, with a salutation, to be seated. The guest should return the salutation.

Sometimes the host can simply present the wine; chop-sticks are not presented, nor the seat smoothed.

The guest should appear to be embarrassed, and should say: "I am truly not worthy of this seat of honour, but I must defer to your instructions."

The principal guest should then turn to the rest and say: "I am exceedingly honoured by being allowed to sit here."

Upon saying which he should remain standing beside his chair until all the guests have been presented with their glasses of wine.

The principal guest turns to the host and presents him with a glass of wine and salutes him. In all these formalities, such as presenting chop-sticks, wine, and smoothing of seat; the procedure of the host should be exactly followed.

The other guests should also salute the host in like manner afterwards. The host returns their salutations.

Should the host not go in for like formalities, the guests should correspondingly not perform such formalities.

The principal guest should turn to the host and say: "I have received your kind favour;" the host replying: "I shouldn't hear such complimentary remarks."

The principal guest then turns to the other guests saying: "I am arrogating to myself by taking this seat." They all reply: "It is your right." Then all seat themselves. The host turns to the guests, lifting his glass and says: "Please (drink)" (請). They reply: "Many thanks. Please do so also" (請).

The host and guests then enter into general conversation.

After three or four courses have been served, a guest says: "You must have been at a lot of trouble to provide such a bounteous repast." The host replies: "It does not amount

to much; please don't laugh at me for it;" or the guest may say: "By your kind favour such fine and delicate food has been so admirably prepared that we have had a surfeit of food and drink."

*Host.* Nonsense; there is really nothing fit to eat; I have been very remiss. Your capacity will surely allow of your having another glass.

*Guest.* Many thanks. The wine is excellent, but I am afraid my capacity has been taxed to the utmost.

*Host.* Don't stand on ceremony; take some cakes or meat as you feel inclined.

*Guest.* Please don't press me. I have had quite enough.

*Host.* If that is so, I will obey your orders and not press you.

If the host and guests are great friends the host can first suggest "guessfingers" or "forfeits", just as they like. The guests acquiesce in the host's wishes.

#### PROCEDURE AT DINNER.

Meat ('cakes'). Boils and roast (roast sucking pig).

The dishes at the side of each guest and the broken victuals being removed the big meat dishes and the porridge is brought on (accompanied by towels to wipe the face and the mouth).

*Host.* As there are not many courses I cannot offer you wine.

*Guest.* You have gone out of your way as host; we are fully repleted with wine and food.

*Host.* You can rise now.

*Principal Guest.* Very good.

All the guests rise. The host requests the guests to return to the reception room (the ceremony of seating themselves is done as before.) Tea is brought. The principal guest lifting his tea cup says: "We have put you to much inconvenience." Host replies: "I have behaved very rudely."

The servants outside, when the roasts and boils are brought on, should prepare themselves and when the principal guest lifts his tea cup should shout out in a loud tone: "Escort the guests out."

Each guest should rise, salute the host and say: "I must thank you again and again."

*Host.* Don't mention it. *Au revoir.*

*Guests.* Please don't escort us out.

*Host.* I am very rude.

(The departure of guests and escorting to chairs is done as before).

## INFORMAL DINNER.

If it is a case of meals between great friends, a *chih-tan* (知單) is used instead of an invitation card (請帖).

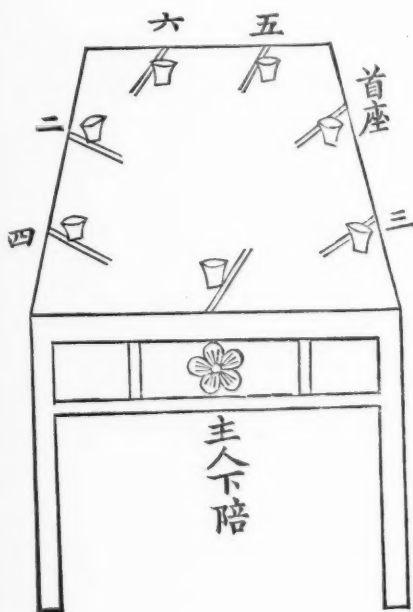
[For form of *chih-tan*, see next page].

When the *chih-tan* arrives, if the invitation is accepted, the guest writes *chih* (知) or *pei* (陪) or *ching-pei* (敬陪) under his name; if declined, *hsieh* (謝), or *ching-hsieh* (敬謝) or *hsin-ling-hsieh* (心領謝).

## ORDINARY DINNER.

(Position of Seats).

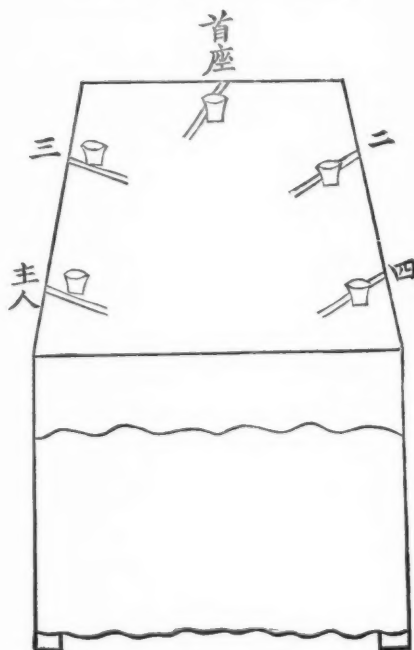
The left is the place of honour.



## THE FORMAL BANQUET.

(Position of Seats).

If there are two principal guests two seats are placed at the top.



Prepared by Li Mou-hsün (李懋勳), whose *hao* is *hsi-ch'êng* (希程), writer in the Wenchow Customs, and translated by C. T. B.



FORM OF CHIH-TAN. (See page 12).

Red paper is used and the invitation written slantingly.

	lustre on
Mr. Mr. Mr. H. E. H. E.	.....
Chao Li San Chien Chao	
	day
please return	at one
your card	o'clock
	I shall
Mr.	await
***	
invites	your

## Letters from an Old Missionary to his Nephew.

(Concluded from p. 609, December Number).

YOU may or may not have had your attention called to the fact that the Chinese use tones, but in case you have not, allow me to do so. The statement that the use of tones is of value to the foreigner is one that has been much controverted, and I do not doubt that sooner or later you will hear much chatter on the subject. Those who use them, affirm that they are of great value; those who do not use them, deny the fact. I have, however, noticed that many who deny their value, have little or no idea of tune or music. They could scarcely distinguish Rule Britannia from the Old Hundredth. Or they are as the Highlander, who, on hearing twenty or thirty bagpipes playing different airs at the same time, said it was heaven begun below.

The Chinese, for the purpose of poetic composition, divide their tones into 平 and 仄, the even and oblique. This is quite enough for them, but not for us. They use more in speaking, and we, if we would speak as they do, must imitate them. If you were learning some of the southern dialects instead of mandarin, you would have to distinguish some seven or eight tones, but in mandarin, you have only to deal with five at most; in many

districts only four theoretically. Many foreigners who disregard Chinese tones use a good many more than the Chinese. You may hear them say the same word in a dozen different tones during one speech, and the pity of it is that not one of them, except by accident, is identical with those used by the people.

Then again the use of tones relieves monotony. Nature has gifted many people with the power of speaking in a monotone, and they generally make good use of the gift. Read the following sentence without a stop in one breath, and you will perhaps understand what I mean. What do you think I'll shave you for nothing and give you a drink. Now read it as punctuated and see if you can *feel* the difference. What! Do you think I'll shave *you* for *nothing* AND give you a drink? And I am sure your own mother wit will suggest half a dozen other different ways of reading it.

Voices too vary. Some remind you of the tearing of calico, others of a tin whistle or a steam siren; while others again irresistibly call up the picture of a cow in a meadow and the yokel carrying home his milk singing about Boxer and Smiler and other favourite horses. I do not know what your own voice is like, as it is many years since we met. I have, however, a very vivid remembrance of the time when your diet was exclusively milk, and of the fact that your voice had a decidedly piercing and penetrating quality in those days. No doubt by now it has developed into a splendid baritone, and was much appreciated by the lady members of the choir. Still, I expect you are yet in the largest room in the world—the room for improvement. So, to help you to lose any accent you may have in speaking Chinese, I would advise you to cultivate tones. It is related that a Scotch engineer (who it is to be feared had been imbibing far too freely of Mountain Dew) was one day passing a mission chapel, where one of his countrymen was preaching in Chinese. He went in, took a seat, and after listening for half an hour left, saying that it was the finest Scotch he had heard since leaving the 'Tail o' the Bank!

A further consideration is that you stand a much better chance of being understood if you use the tones in speaking. Many a sound divine, who does not begin to believe in the heathen doctrine of Evolution has often gravely assured his hearers that they were all evolved from a duck's egg, 都是鴨蛋生的. What he, dear soul, meant to say, was that we were all descended from Adam, 都是亞當生的, the difference in

tone making a rather startling difference in doctrine. I have often heard preachers tell their audiences that there was only one way to the fields, 只有一條路上田, instead of telling them that there was only one way to heaven, 天.

In the west of China a man on the street indignantly asked a preacher why he called China a kingdom of devils, 鬼國. As a matter of fact the offender was trying to be extra polite and was speaking of the honourable kingdom, 貴國. A lady friend of mine who had invited some guests to dinner told her "boy" to pour the gravy over the meat; but to her great horror she found it covered with treacle when she came to table. It was only the difference between 湯 and 糖. I heard a preacher say that we all needed covered tea cups, 都要茶缸. The weather was hot and seemed at first blush as though he wished the congregation to refresh themselves under his ministry, which was not unlike the Sahara. But it transpired later on that he wished them to examine themselves and dwell on the need of self-discipline, 都要察看. The rotten church members, 爛教友, were once exhorted to stay behind by the visiting missionary; he meant the male members of the church, 男教友. A most inoffensive preacher of my acquaintance suddenly appeared to develop pugilistic tendencies of a pronounced type by stating at a prayer meeting that we would first fight and then pray, 我們打架作禱告. The praying was easy, but what about the fighting? Good man; he had only used the wrong tones and said 打架 for 大家—we will all pray. And more serious still, be sure to use the right tone in speaking of your Lord. The sound for 'a pig' and 'Lord' is the same; the tone only making the difference. And seeing that the adversary has often made this an occasion to blaspheme, be sure you pay special attention to the distinction. Make the context so clear that there can be no mistake unless through sheer perversity. A good deal more might be said on this subject, but I trust I have said enough to lead you to see that to ignore the tones is to have your preaching without tone, and to realize the ideal of Dr. Watts and to speak "in sounds to mortal ears unknown".

And then a word as to aspirates. These are of first importance. To omit an aspirate, or to put it in the wrong place, is to make yourself talk the most arrant nonsense. And the peculiar thing is, that the average teacher does not know how to correct his pupil and has no word for aspirate. He will let you splutter like a piece of green wood on the fire, and

while he knows you are talking rubbish he will let it pass after repeating the word a few times as it should be said. So you must learn to keep your own ears open, as it is a question of ears or no ears. But more—it is a question too of the kind of thing the foreigner has been used to. I had an Irish friend (killed, alas! by the Boxers) who would speak of a “k’uming to the t’able and t’aking a k’up of t’ea, while we t’alked”. He always ‘p’rayed’ and ‘p’reached and ‘p’raised’. And he was as difficult to convince as a Highlander, who in this habit is, if anything, a shade worse. I scarcely know how to tell you how to distinguish between a word aspirated and one not, but if you say quite calmly, Pretty Poll eats plenty of plain pease-pudding, you will have an idea perhaps of words unaspirated. Now say the same sentence like a man would who stutters, P-p-p-retty P-p-poll eats p-p-lenty of pl-p-p-plain p-p-peace pu-pu-p-pudding. Or get a candid friend to hear you say, Peter Piper picked a peck of pickle peppers; if Peter Piper picked a peck of pickle peppers, where is the peck of pickle peppers Peter Piper picked? Can you *feel* the difference? If so, I have hope for you; if not, you are in a bad way. Some good men pass through their missionary career with little or no notion of aspirates. One worthy, now in the glory-land, always began his prayers to the omnivorous *Shang-ti*, 無所不吃的上帝. Had he said 知, which is not aspirated, he would have said the omniscient God.

And I have heard 無所不載, ‘nothing he does not cut out,’ constantly used instead of 無所不在, omnipresent. These things ought not so to be. A little more care in the early stages would have saved these good people making themselves a laughing-stock. A good brother told me and the rest of his congregation on one occasion that two preachers were crucified with our Lord, 兩個講道釘, quite a different thing from 兩個強盜. And how often have we heard 抬他來, ‘bring it here carried by two or more men’, applied to a small article that a child might carry. The only difference was using 抬 for 帶. I draw your attention to these things, not from the conviction that you are following in this pernicious habit, but simply to urge you to take infinite pains rather than make yourself and your message ridiculous before your audience. You may think it doesn’t matter, and that the natural vigour of your mind and the general excellence of your matter will compensate for any such trifling slips. Don’t be a simpleton. If you heard a foreigner ask, “Vere oh vere is my leetle vee dawg, oh

vere, oh vere can he be"? You would probably guess what he meant, but you would not be specially predisposed to go and hear him preach unless it were that you were down in the dumps and wanted to have some fun. And so a Chinese who hears of a 萬裙之裙, 'an unsurpassed apron', in the midst of a passage intended to be full of eloquence and power in praise of 萬君之君, 'the Ruler of rulers' not only thinks it bathos, but has a joke at the preacher's expense for some time to come. Or if a native friend meets you at the end of a journey and asks you how you have come, and you tell him, as a missionary once told an enquiring friend that he had come on a brick, 坐磚來的, he is apt to smile inwardly. Had you said you 坐船來的, you came by boat, he would have accepted your statement and commended your Chinese. For a man to come on a brick is almost as good as the Popish legend of St. Anthony. He is said to have had a vision of an angel in a dream, who commanded him to go and convert the inhabitants of Novgorod. As soon as he awoke, Anthony walked down to the Tiber, embarked on a millstone which had evidently expected him, sailed down the Mediterranean, across the Bay of Biscay, up the Baltic, and arrived safely at the mouth of the river Wolchow, upon which Novgorod is situated; the voyage being accomplished in four days. But as much is as good as a feast, so I will say no more on this subject.

If you will suffer the word of exhortation I should like to call your attention to the need of accuracy in your studies. It is a moot point with many people as to whether such a thing exists in this language. But then it depends on what is meant by the word. If you persist in having grammatical accuracy and decide to have everything on the model of an English grammar, 我愛, 你愛, 他愛, etc., then a measure of disappointment assuredly awaits you. But if you use words and sentences to convey the same thought, or meaning, or shade of meaning, as the Chinese themselves, and use the correct idioms in doing so, you may be said to use the language accurately. Let me illustrate what I mean. A young man, thirsting to know the name of everything he sees, asks the name of an egg that he sees on the table. He is told it is called a 雞蛋, and at once enters it so in his note book. But he finds later that his definition is inaccurate, and that he should have written 'hen's egg'. A lady who had invited a few friends to tea, and had taken some trouble to get large eggs, told her guests with a consider-

able amount of self-satisfaction in her tones that these large hen's eggs were laid by a duck, 這個大雞蛋是鴨子下的. Or again, the student, eager for knowledge, asks the name of milk, and is told 牛奶. He forthwith writes down in his book 'milk, 牛奶.' But here again he is at fault; he should have said 'cow's milk,' as he will find that all milk is not 牛奶, while to call every kind by that name will expose him to ridicule. It is related that a young mother, who had to engage a wet nurse for her firstborn, was very fussy about the little creature. On one occasion he was not well, and she at once blamed the wet nurse, telling her that the fault was in the nourishment she was giving the child. The nurse did not seem to take the accusation at all kindly; indeed she was considerably put out, and seemed hurt. The reason for this lay not in the accusation, but in the way in which it was expressed, 你的牛奶不好!

So with other words. Take, for example, the word for 'fat'. An animal is said to be 肥, but to apply this word to a man is an insult, and is nearly equivalent to saying he is as fat as a pig. The man is said to be 胖, not 肥. Words too like 賜 and 給 should be distinguished. The former conveys the idea of superiority, and is commonly used of superiors giving to inferiors. A chair, 椅子, is one thing; a sedan-chair, 轎子, quite another. Classifiers too should be used with care. A large number of speakers make 個 do duty for almost everything. By so doing they lose variety in style, and in many cases fail to distinguish between things that differ. Often the difference between the use of 個 and 位 constitutes an insult. The use of the wrong classifier too makes in many cases complete nonsense. I once heard a beginner say, Let us sing through the whole hymn book, 我們可以唱一本讚美詩, a fairly large order, seeing it contained several hundred hymns. Had he used 篇 for 本 all would have been well. An examination paper once contained a startling translation for the following Chinese: 天下一理; it was, Round the world one mile! The difference all lay in the addition to 里.

The distinction too in the use of synonyms needs to be noted. Because 生火 means to light a fire, it does not necessarily follow that 生燈 means to light a lamp; 點 is used in the latter case. Pay particular attention to the verb used to describe actions that have a good deal in common. Such words as 拿, 帶, 送, 拉, 拖, 提, 起, 抬, 扛, have each their own use, and

accuracy largely consists in using the right word in the right place. So with words to wear, 戴, 穿, 套, 繫, have each their own use. You 戴 a hat or spectacles, but you 穿 your shoes, or stockings. In like manner you 脫 your coat, or trousers, but you 除 or 摘 your hat, or spectacles, and you 解 your belt. A missionary who had recently arrived in the country, and who only believed in 'picking up' the language, adopted the Chinese costume. Some one had told him that a horse's tail was a 尾巴; so he, simple soul, supposed that all appendages were called by the same name. So with a view to conciliate the people he informed them with quite a tinge of pride that he had a tail now even as they, 我也有尾巴和你們一樣! The poor fellow has gone to heaven now, and I think that before he went he learnt that a 辮子 was one thing and a 尾巴 another. Or take such a simple word as to buy. Not one foreigner in a dozen, at a very moderate estimate, uses more words than one, 買, in speaking of buying. But the Chinese in buying grain for instance use three words: 挖, 糶, 量; in buying meat they speak of 割, so many pounds or ounces; in some places where bread is sold by the pound they 稱 so much; in purchasing cloth they 扯, or 裂 so many feet, while in the case of oil, vinegar, and medicine they use the word 打. Do your best to find out these distinctions and you will win acceptance with the people, 知者爲長.

Springing out of this is the closely related vice of being too literal. This, in the early stages of study, is to a great degree unavoidable. But you cannot be alive too early to the extreme need of recognising that in translating into Chinese you often have to translate the *idea*, and not necessarily use the same words at all. Dr. Williamson once related with much enjoyment an incident which illustrates what I mean. The local term for father-in-law was under discussion, and after some conversation a student who was in the veal stage, said he knew what it should be, whatever the natives of the place said. He was asked to turn his electric lamp on to the darkness of the company, and said it was 父親在 匱. This is almost as good as a suggested rendering for 'in danger of the judgment,' 在審判的危險裏! You may have heard of the classical rendering for demi-god, 半個上帝! A lady friend asked for a cup of weak tea, asking that it might be 軟弱. Another beginner said he was going to take a bath, 我要到盆裏去.



Bear in mind that this language has names for almost everything in heaven, on earth and under the earth, and where you can use these names, do so. Scientific terms need to be made in many cases, but always get a native name for a thing if it is at all possible. A would-be educator of the people sought to teach some of them a few facts about astronomy, and commenced his instructions by pointing out to his hearers the Milky Way. 'This', said he, 'my friends, is the 牛奶路'! Whether Mars was a 打戰的星 or not I cannot say, but the good man would have been well advised had he learnt the Chinese names of the heavenly bodies instead of trying to translate the foreign ones literally. We must do with Chinese names what the American said he did with his fruit, 'Eat what we can and what we can't we can'.

There are many other points that might be touched upon, such as Emphasis, Idiom, etc., but I fear my letter has run on too far already. I would only urge you in conclusion to do your best to acquire proficiency. You will some time be tempted to relax your efforts, and the goal will seem very far away. Resist the temptation by praying hard and working the feeling off. Many people are like the woman who died for want of making an effort. A definite aim will enable you to weather many a storm and will tide you over no end of difficulties. Study to show yourself approved unto God, a workman that needeth not to be ashamed. And may all your efforts tend to the promotion of the glory of the great God and our Saviour Jesus Christ. So prays

YOUR AFFECTIONATE UNCLE.

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## Possibilities of the Centennial Missionary Conference in China, 1907.

BY ROBERT E. LEWIS, M.A.\*

THE Centennial Missionary Conference may be a history-making rather than a history-marking event. It would be a catastrophe should it be great only in respect to machinery or even subjects. Only the jar of its wheels would then be impressed on the soul of China. If this Centennial Conference is to be a felt force it must not only be prepared for by the painstaking Committee but it must be upon the praying

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heart of Christians throughout the empire. It must enter into the thought and prayer life, of mission station after mission station, of individual after individual.

A few persons are already expecting great things from God on that occasion in 1907. A great man in North China writes me that his Mission has endorsed his request that he be given a year free for the study of the situation and the preparation of the papers he has been asked to read at the Conference. That year of preparation will be begun and continued in prayer. No doubt the experienced leaders of the church in all parts of China will follow this example to a greater or less degree, and we shall all come up to the Conference with high expectancy. To them we look for the practical discussion of those questions which make up the real object of the Conference.

Before the following was written, and in addition to some personal experience in the conduct of conventions, the official reports of the London Centenary Conference of Foreign Missions of 1888; the Ecumenical Missionary Conference of 1900, held in New York; the Student Volunteer Conferences of 1898 and 1902 in Cleveland and Toronto; the Reverend Andrew Murray's book, which was suggested by the Report of the Ecumenical Conference, "The Key to the Missionary Problem", and the reports of the previous General Conferences in China, have been somewhat carefully consulted.

The Conference of 1890 in China was attended by 445 members and conducted sessions on twelve mornings, twelve afternoons, and nine evenings—lasting two days longer than was originally planned. To the debate of important questions two whole days, two mornings, and parts of four other sessions were devoted. Sixty-four addresses and papers were placed before the Conference. Of the nineteen regular committees some were charged with notable responsibilities, such as the preparation of the new versions of the Scriptures, the promotion of union, the division of the field, the appeal for 1,000 new missionaries, the preparation of text books and Christian literature, and the relation of missions to the government.

Some of the most important subjects for the next Conference grow out of the action of the last. The work of Standing Committees who have been labouring for years at the request and for the benefit of us all, will be discussed, and important action requiring not only the profoundest knowledge but prophetic insight into the future of the kingdom of God in China,

will be called for in dealing suitably with them. Not only the work of the Bible translation and circulation but the reports on the progress of union and the great growth of Christian literature, will lift the hope of many a depressed worker.

The collection and presentation of complete statistics of the growth and influence of Christianity will require foresight and co-operation, and he who has chief responsibility for the matter should be prayed for. A comprehensive exhibit of educational, medical, evangelistic, Biblical, publishing, translating, and editing works, of mission construction, the adaptation of architecture, photographs of all phases of work, together with charts and maps based on carefully stated statistics concerning the growth of Christianity in China,—these will go far to put a quietus on the remarks of the pessimist and will stimulate an intelligent faith on the part of the open-minded student of missions. An adequate missionary exhibit can be much more easily collected here on the ground and at comparatively little expense than for such a gathering as the Ecumenical Conference in New York. But the labor involved in its preparation can be seen from the fact that for the Exhibit at the New York gathering correspondence was conducted with "800 missionaries and 500 societies," and that the "spacious parish house" loaned for the Exhibit "proved too small for the collection".

One of the most trenchant critics of missions in China insists that missionary discussions are lamentably subjective. The Centennial Conference will afford an opportunity to prove that this contention by Mr. Michie was based upon insufficient evidence. Great objective studies can then be presented of the empire as a field, of the forces and their distribution, of the effectiveness of various methods in leading to conversions, in breaking down opposition, in preparing the way for permanent occupation, in preparing the convert to endure suffering as a loyal soldier, and in promoting the heart-growth of the church. The vast unknown region, the Chinese mind and its processes, that little understood realm of the native religions, and more important the religious nature of the Chinese, the historical analysis of such religio-political movements as the Taiping rebellion and the Boxer war, the stern warnings and encouragements which may be brought to our present work by a study of the success and failures of the Nestorian, early Catholic, Dutch, and later Catholic missions,—these objective studies

would of themselves make the Centennial Conference in China an epoch-making gathering.

But this is not the end of reasonable expectation. After the Ecumenical Conference in 1900 Rev. Andrew Murray was so moved by the omission of, or slight reference to, certain great themes, at that Conference, that he wrote a book entitled "The Key to the Missionary Problem." Bishop Moule, of Durham, in introducing this little volume, commends it with all his heart. Mr. Murray begins with a study of the "State of the Church," and follows on with an examination of Moravian Missions and quotes Mr. John R. Mott as saying that the "Moravians have done more in proportion to their ability than any other body of Christians." If members of Protestant churches in Great Britain and America gave in like proportion, then missionary contributions would aggregate over £12,000,000, or a four-fold increase, and if they went out as missionaries in corresponding numbers, we should have a force of nearly 400,000 foreign workers, which is vastly more than the number of missionaries estimated as necessary to achieve the evangelization of the world. The question is, what is there in connection with this work which is not reproducible? And it is especially noteworthy for us that the Moravians have gathered more than twice as many converts from amongst the heathen as they have communicants in their home churches.

From the consideration of the Moravians, Mr. Murray passes to the policy and record of the "Church Missionary Society and its Deepening of the Spiritual Life," then to the China Inland Mission as a great testimonial to the power of believing prayer, then to the Pentecostal Church, and finally brings his argument to this point, that the evangelization of the world is the great ministry, and every Christian should be engaged in it.

At our Centennial Conference shall we not have high hopes that this basal fact will be so conclusively proved and illustrated to and from the lives of Chinese workers, and the Chinese church, that we will all be impelled to readjust our plans to fit this over-mastering purpose? And to this end can we not have brought out in the discussions of the Centennial Conference more clearly than we have yet seen stated the problems and possibilities of native leadership? We are bound to realize that we, as foreigners, are here only to inaugurate Christian effort, that the consummation of these efforts to Christianize China will be deferred in exact ratio to our

inability to find, train, and trust Chinese who shall lead their church. Why, if it be true, is the ministry held by the educated classes in small respect; why do so few of the Christian Chinese of higher culture follow this calling; what are the involved dangers of native leadership; are we considered by them as councillors, as teachers, as masters, or as dictators? Can we not fairly gather the best opinion of the Chinese in regard to foreign workers, compare it with the changing conditions here, the changed conditions in Japan, and be prepared in prayer and humility to assume the wisest attitude in the matter, if perchance we have not previously done so?

At the Centennial Conference will be gathered, no doubt, many church leaders from the home lands. We must recognize the fact that from the first many of them will be prepared to look at our problems from the home church standpoint. Let us seize this opportunity to openly and fairly convert them, where necessary, to view "the field" from the standpoint of "the field," not adopt our notions as theirs, but free themselves from the ever present pressure exercised by the home church situation. And in this connection, while the plans for the 1907 Conference are in a formative condition, it may not be out of place to suggest that the Conference itself will afford an exceptional opportunity for the attendance of visiting deputations, not only of Board secretaries, but of Christian statesmen and men of affairs. The accumulated knowledge and conviction which they would acquire by such attendance and by contact with the greatest of mission fields, would have a decided influence after their return home. The next China Conference may therefore, if we pray aright, exercise an appreciable influence on the mission leadership of Christendom.

I would now turn your thought to the power that will come to the Conference through the attendance of spiritual leaders from abroad. The devotional addresses and the heart-searching hours of the Conference will be of exceeding importance if such friends of God as Bishop Moule of Durham, F. B. Meyer, Campbell Morgan, Robert E. Speer, John R. Mott, and Eugene Stock, could be prevailed upon to attend. Not only would the Conference members profit, but the evening meeting open to the public, and parlour gatherings in the homes of the worthy, might, under the blessing of God, be used to interest this foreign community in an unusual manner in the great enterprise.

The attendance of Christian statesmen from Britain, America, and Japan could be turned to great advantage in interviews and conferences with the officials of China—the highest are not beyond the reach of God. Deputations should visit other parts of China at the conclusion of the meetings; and, if not a general conference, could not native conferences, grouped by dialects, be held for the Chinese church?

Another agency to be brought into sympathetic action is the press; not only the foreign but the native, not only the China but the home press. As secretary in charge of the arrangements for the Cleveland Convention of the Student Volunteer movement I recall with gratitude to God that we were able to get into touch with somewhat more than 2,000 newspapers, and thus public opinion was widely interested in the mission enterprise. It seems to me that a whole page of several local newspapers could probably be secured and filled daily during the Conference, and the press of Hongkong, Singapore, Manila, Tientsin, and Japan, would take our "copy" if we offered material worth taking and in suitable shape.

Although I came to China, and am still in China, primarily for Chinese work, yet my sympathies have also been with the men of our own race living in this mighty mart of trade. It is therefore a natural and strong hope that the Conference will not only have in attendance men who will command the attention and sway the convictions of the business community for missions, but also men who will, at specially arranged meetings in the theatre or Town Hall, preach the Gospel. Shall we not pray that such men will direct their steps here; that careful arrangements may be made by a cooperating committee of resident clergy and others; and that a great evangelistic campaign for foreigners and Chinese may be the culmination of the Centennial Conference, and successive visits might be made to the other great ports of China?

But a still greater possibility has yet to be referred to. After the Student Volunteer Convention in Toronto, two years ago, the delegates went to their colleges, to their pastorates, and to the mission field with life purposes in many cases changed. All were Christians previously. Many or all were workers. But hundreds of men decided then and there to make personal dealing with men about their salvation, the supreme purpose that should run through all their teaching, preaching, healing, and writing.

The Centennial Conference in China will do its greatest work if it dynamites our wrong notions, our superficial plans, and sends us to our work with a supreme purpose to evangelize this nation by all the means and all the power the Almighty can trust us with.

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## The Beginning of Another Year.

BY THE REV. S. ISETT WOODBRIDGE,

*Editor of "The Chinese Christian Intelligencer".*

ON the threshold of another year the missionary in China stands better equipped and the conditions under which he labors are more favorable to the extension of the church than ever before in the whole history of missionary enterprise. It has taken a century to penetrate the almost impervious armour of prejudice and lay bare the Chinese mind and heart; but the Chinese to-day are far different from what they were even ten years ago. Not only in the older centres but in the remote cities of the empire there is a real desire for a knowledge not possessed by the wise men and sages of the past. We can safely assert that there is at present no nation in the world more receptive and attentive than China. And China has not been wheedled into this attitude. What has contributed largely to bring about this result are the persecutions of missionaries and native Christians by officials and literati, the wars and the dissemination of knowledge. The careless observer might imagine that it was the big guns of America and Europe that forced this once bigoted and refractory country to open its doors. These did open a few ports about sixty years ago, but it is noticeable that missionary work has been less satisfactory at these ports than anywhere else. The missionary has done most to change the mind of the Chinese, although we are grateful to the secular arm for its share in the work—its powder, projectile, noise, and protection.

The science of missions is experimental, and like all other sciences it is progressive. Not that the story of the Cross in its main purpose varies, but the mode of presentation. The object of the missionary is to preach the Gospel to the people. Under the conditions which have obtained in China this requires more than ordinary skill, tact, and knowledge. As knowledge



increased our methods have changed for the better, and it is no disparagement to the older missionaries to say that the work, both in kind and degree, has been growing better ever since its inception in China.

"The history of England," says the prince of essayists, "is emphatically a history of progress. It is the history of a constant movement of the public mind, of a constant change in the institutions of a great society. We see that society at the beginning of the twelfth century in a state more miserable than the state in which the most degraded nations of the East now are. We see it subjected to the tyranny of a handful of armed foreigners. We see a strong distinction of caste separating the victorious Norman from the vanquished Saxon. We see the great body of the population in a state of personal slavery. We see the most debasing and cruel superstition exercising boundless domain over the most elevated and benevolent minds. We see the multitude sunk in brutal ignorance and the studious few engaged in acquiring what did not deserve the name of knowledge. In the course of seven centuries the wretched and degraded race have become the greatest and most highly civilized people that ever the world saw; have spread their dominion over every quarter of the globe; have scattered the seeds of mighty empires and republics over vast continents, of which no dim intimation had ever reached Ptolemy or Strabo; have created a maritime power which would annihilate in a quarter of an hour the navies of Tyre, Athens, Carthage, Venice, and Genoa together; have carried the science of healing, the means of locomotion and correspondence, every mechanical art, every manufacture, everything that promotes the convenience of life, to a perfection which our ancestors would have thought magical; have produced a literature which may boast of works not inferior to the noblest which Greece has bequeathed to us; have discovered the laws which regulate the motions of the heavenly bodies; have speculated with exquisite subtlety on the operations of the human mind; have been the acknowledged leaders of the human race in the career of political improvement. The history of England is the history of this great change in the moral, intellectual, and physical state of the inhabitants of our own island." How interesting a new essay from Macaulay would be to-day!

The mind and nature of the Chinese are more pliable and docile than those of the inhabitants of Britain seven hundred

years ago. There is just as good material too in China, so that we need not believe that it will require the lapse of centuries to observe a wonderful improvement. One has only to read the articles in the CHINESE RECORDER, or the *Repository*, or the files of old newspapers of thirty years ago, to find out what rapid strides have been made in all directions and in all departments since those articles were written.

We hail with pleasure the rapidly approaching unanimity of missionaries on certain term questions and the increasing desire of Societies and even Denominations to merge their institutions and work. These are decidedly hopeful signs of the times and indicate progress and construction. The Chinese themselves will be the final arbiters on all term matters, and the fittest terms will survive. But no sectarian need delude himself with the idea that the outward forms of the future Chinese church will be shaped by foreign polemics. The tendency of all Chinese Christians is towards union, and no method of theological hair-splitting imported from abroad will find favor with the half-grown church; and no theological history, however dear to the foreigner, will stand against the union of race in important matters of belief.

We are jubilant with encouragement and hope—the Chinese more receptive than ever before, the free Gospel, and the church at home awakening to the responsibility and magnitude of the task of converting a great nation! One cannot but be impressed with the character of the men and women that are being sent to China by the home churches. Devoted, brilliant, and alert to the finger tips! With the experience and equipment of a century rightly applied and operated, we can expect more visible results than ever before.

Two letters are before the writer; they have just been translated into Chinese for *The Chinese Christian Intelligencer*, and are from missionaries in different provinces. "Since I bade you farewell", writes one, "I have visited nine stations and twenty-four out-stations. I have examined over two hundred good candidates for baptism, of whom one hundred and seventy odd have been received by the churches. I have walked fully 1,350 *li* and preached on an average twice a day and often three times".

The other says: "Since I saw you . . . I have baptised one hundred and eighteen converts, of whom twenty-one are women."



"In the past ten years" writes our esteemed friend, Dr. A. A. Fulton, of Canton, "I have baptised 2,220 men and women, of which number 1,058 were baptised in the past twenty months".

While we do not gauge success merely by the number of baptisms, the statements made by such experienced missionaries and other encouraging facts point to great spiritual awakenings in different parts of China. Cannot we pray for and expect a powerful spiritual outpouring in China as the hundred years of missionary work in China draw to a close?

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## The Conciliatory Plan.

BY REV. C. B. TITUS.

THE following is called out by the remark of Rev. Gilbert Reid in October RECORDER that, formerly, "the missionary body" "suspected one who discussed religion in a conciliatory spirit with the literati as pandering to evil, or of becoming a Confucianist."

Now let us not obscure the issue. What is wanted is the best plan to get the gospel into the minds and hearts of the Chinese. For nineteen centuries most followers of the lowly Nazarene have simply preached Christ as most missionaries have tried to do in China.

But another method of procedure is now advocated by the authors of "How to Make a Million Converts", "Christianity the Completion of Confucianism", and some others, which may be called the conciliatory plan. They say that as the Chinese are imbued with the sayings of Confucius, do not oppose or try to overthrow these, but make friends with them. (This sounds very much like the league Joshua made with the Gibeonites). They would gain attention and confidence for the introduction of the gospel by praising the good in Confucianism. They would teach that Confucius was all right so far as he went, but that he did not go far enough. They, therefore, desire to supplement his deficiencies, correct his errors, and retain all the good. Thus they would introduce Christ through the medium of Confucius' good sayings.

Now those who still believe that the gospel is the all-sufficient power of God unto salvation to every one who believes it, whether Chinese or foreigners, not only think this a very

circuitous and dangerous procedure, but they object to the use, or rather misuse, of Scripture and the time of missionaries in promulgating it and for the following reasons:—

1. To have to teach the gospel through Confucianism it is necessary first to teach what is good in Confucius' doctrine so as to make true Confucianists. For it is admitted that very few officials or other literati, if any, at the present day are true to the best in Confucius' teachings; that even the highest Confucian scholars in the empire gave and receive bribes; that all worship Confucius' tablet, and that all officials bow before idols in praying for rain. Further, all history points to the fact that fewer and fewer true Confucianists are being made by and of themselves. These things being so, it follows that to adopt this plan we must seek first to convert the Chinese to true Confucianism and then try to persuade them to go a step farther and accept Christ.

Now there are several in China who have been pursuing this policy for years, and with what success? Dr. Reid anticipates, but does not answer the question, How many converts have they made? How many Chinese officials to-day are believers in the Christ and earnestly proclaiming the gospel? It is intimated that those who do not use the conciliatory plan rail against Confucius, make the Chinese mad, and so do not get a hearing, and that this is the reason "why the church has not made more marked impression on the literati of China."

The fallacy lies in their premises. I have talked with veteran missionaries who do not use this plan, nor agree with it, but who preach Christ and His salvation to one and all. They meet the Chinese pleasantly, take a kindly interest in their welfare and enter into sympathy with their trials and difficulties. They converse with officials, attend their feasts, and invite them in return. I undertake to say that the missionaries who do not first preach Confucius and complete it with the mention of Christianity are not all rash and uncivil and impolite. I have not heard any of these *revile\* Confucius, or hatefully kick the servant Chinese*. But I do know that they respect the record of Confucius enough not to pervert it by

\*The author of Christianity the Completion of Confucianism, says: "I suppose that about 500 years after Confucius' death he must in Hades have heard the doctrine of Jesus (I Peter iv. 6), and have recognized Jesus as the Savior of the world." How unwittingly his theology makes him overreach himself and send good Confucius out of the world unsaved (in Hades) for 500 years at least. This, surely, is not a very inspiring tocsin to rally men around the standard of Confucius!

flattering deceit. They are faithfully bearing witness for the Christ by loving the Chinese, even when persecuted by them. The love of Christ constrains them to do good unto those who despitefully use them. Seeing that their previous teaching has led the Chinese into the slough of deceit, idolatrous degradation, and political corruption, these missionaries are wise and kind enough not to harm them further by expatiating on the cause of their downfall, but begin to turn their minds at once to the only remedy for them in this present world and the only plan to reach the happiness in that world which is to come.

2. This conciliatory plan is necessarily local to each nation and tribe. It is not in line, therefore, with Christ's command to go into all the world and preach the gospel. To be really a competent teacher under this new plan, as urged by the author of "How to Make a Million Converts," one must necessarily plod laboriously through the hieroglyphic labyrinth of Chinese literature to select what he thinks is all right before he can hope to teach it successfully. Then, if he passes on into India he must go all over again the same endless process of sifting the more attenuated mass of Buddhistic lore.

In contrast with this we have the simple plan of directly preaching the gospel to every creature. This any one can do so soon as he reaches China, India, or Africa; it has a world-wide application. It succeeds, too, and has for over nineteen centuries. From 140 believers on the day of Pentecost there are at present 500 millions in all the world, or one out of every three persons now living. And most of these, all except possibly 100,000, never heard of the conciliatory plan whereby Confucius and Christ are proven to be friends and not enemies. And a few, at least, of these 100,000 in China were not reconciled because God was in Confucius preparing the way for Christianity, but because God was in Christ reconciling the worldly Taoist and Buddhist and Confucianist unto Himself.

The conciliatory policy further proclaims that Confucianism has been the salt of China. Now the one great virtue of salt is to preserve—to save. Has Confucianism saved its people? Not unless it may be said to be a savor of death unto death. And Christ says that when salt has lost its savor it is thenceforth good for nothing. But, they may say, we speak of true Confucianism. Of course it has lost its savor to-day. What we hear about Chang Chih-tung and Tuan Fang, two of China's highest and most enlightened officials, commending the suicide of the

Szechuan viceroy's eldest son before his mother's coffin, and the imperial throne enlogizing this filial piety, and that other decree in which the throne ordered the governor of Honan to burn sticks of Thibetan incense in worship to the dragon god of the Yellow River, is true enough, but that is false Confucianism, and true Confucianism ought not to be blamed for all the falseness of the present rulers or literati.

But as we have to do with the Chinese of to-day, and not with what they might have been as good Confucianists, the task before us, according to the conciliators, is first to make them good Confucianists and after that Christians. And here we have presented the same old question that was decided at Jerusalem many, many years ago. The Jewish Christians wanted all converts first to become good Jews and then Christians. The conciliators would have the Chinese prune off the excrescent branches of Taoism, Buddhism and even Mohammedanism from the good tree Confucianism and then graft on Christianity. We would rather hold with the council at Jerusalem that Christ has given no such commandment, and that we do not thus trouble those who from among the gentiles are turning to God.

"Confucianism the Completion of Christianity" would perhaps more nearly express the truth of the so-called conciliatory plan than does the phrase reversed. For to approach the present-day Chinese, and it is with them and not with their ancestors we have to deal, in a conciliatory manner by telling them if they would only live up to the good doctrines of their holy sage, they would be proper subjects to examine and adopt the gospel of Christ—a sixth reader to the Confucian classics as it were—it follows that it is necessary to go through true Confucianism to reach Christianity; and, therefore, to the Chinese, at least, Confucianism is necessary to the completion in Christianity.

Now some of us do not believe a word of this. We believe that a man can hear, understand and obey the gospel of Christ if he has never heard of the good doctrines of Confucius, or of those of Laotsz, or of Zoroaster. In conversation with perhaps the most successful veteran missionary of China he said: "My advice to young missionaries is, Let Confucius alone; preach Christ. When I first came to China I thought it would be just the thing to imitate the Chinese in everything—to dress like them, to eat like them, and to talk false politeness like them. But a native visitor in Shanghai, a thorough gentleman and a highly cultivated scholar, gave me some advice which I have never forgotten.

'You are a foreigner,' he said. 'Be a foreigner, and we, the Chinese, will respect you. But if you ape the Chinese, we will despise you.' Such were his words, and I have never ceased to feel grateful for them. And later my Nanking teacher advised me not to use Confucius' sayings in my preaching, 'as it would do no good whatever and might do harm.' For either the scholar says to himself: 'Yes, that is just what our Confucius says: their doctrine is like ours,' and he is not moved to repentance or acceptance; or, if you quote Confucius to condemn him, you immediately close the ear of your would-be hearer, and further preaching to him is useless. So that now I rarely quote Confucius in my public preaching. I go right at my theme—the message of salvation Christ sent me to deliver, and leave the result with the Holy Spirit. Of course in my guest room or other place of conversation and discussion I never miss the opportunity to explain and enlighten the benighted or prejudiced mind of the literati concerning God and Christ. And here we must be tactful, patient, wise as serpents, apt to teach. Your best guide is Paul's advice to Timothy: 'The servant of the Lord must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.'"

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Industrial Schools.

A GREAT many missionaries are interested in the subject of industrial education. Arguments in favor of industrial schools are superfluous; we do not need any arguments along that line. What we want is to hear about some successfully conducted school and to be told more or less in detail of the way in which it is conducted. There are a number of schools which are endeavoring to do something along the line of industrial education and some are doing good

work, but with perhaps one exception we have yet to hear of any which are thoroughly successful and which are acknowledged to be so by the general consent of those who are familiar with their working. In most cases those who have tried to do something in this line feel that they have not yet passed the experimental stage, and would be among the last to claim that their schools have reached that degree of efficiency and popularity that would justify them in claiming for these schools anything more than a very moderate degree of success. It seems to require agencies of the first order to conduct successfully an industrial school in China, and it requires talents which, if possessed at all, are only latent with most of us. Let us hear from some one, or from several, upon this most interesting and important topic.

By *success* we do not necessarily mean that the institution should be self-supporting, or that the school should be a success along the line of high scholarship; it would indeed be hard to define just what constitutes success in an industrial school, but we feel sure that a good many of those interested in Chinese education would be glad to hear from those who have had practical experience and can give helpful suggestions to others. We have known of one or two instances where unwise attempts to force "industrial education" upon unwilling pupils have ended in dismal failure, and yet we feel sure that industrial education is greatly needed in China, and that this subject must receive much more attention in the future than in the past.

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### New Students.

THE Chinese New Year is drawing near, and many applicants for admission to our schools will probably appear and ask to have their names enrolled. A large number of those who apply will perhaps come from non-Christian schools, and we cannot expect them to bring letters from their former teachers. If such letters were required they would be of little value, and we must judge mainly from the appearance of the pupil and from his examination as to whether it will be advisable to receive him. A large number, it may be, will come into the college or boarding-school from some lower school of our own mission, and these we can receive with more confidence and they will fit in with comparatively little difficul-

ty. There is another class, however, which we shall receive with considerable caution. We refer to the pupil who has been for a year or two in attendance at some other mission school. It is our experience that this class of pupils is, in a large majority of cases, far from a help to the school. Various reasons will be assigned for leaving the other school. It may be that the other school had poor teachers, or the discipline was bad, or the applicant has heard of the superior advantages to be obtained at the school he now wishes to enter; but these are only the reasons given, not the true reasons. As a rule the pupil who has been doing faithful work and by his good recitations and exemplary conduct has won the approval of his teachers, does not care to leave one school for another. Very often the real reason for leaving is that the applicant has been an unsatisfactory pupil and therefore desires to make a change. It may be that he failed in examination, or he was not allowed to do as he pleased, or possibly he was informed that he need not return; and so he comes and asks for admission to another school. The case is all the more suspicious if the applicant comes from a family which belongs to another church. As a rule, it is much better that a pupil be educated in the school of his own denomination, and most missions will give all the assistance that is necessary to a deserving pupil. To receive a pupil from a family belonging to another mission, therefore, at any less than such a pupil would have to pay in a school of his own denomination, or even to receive him at all without first making careful inquiry into the case, may often work injury all round. Each mission has its own policy, and another mission should be careful not to do anything that will interfere with the policy of a sister mission. We do not mean to say that pupils from other missions should not be received, and that parents should not be free to send their children to other than their own mission schools. If they are able and willing to pay for their support in the school of their choice let them do so, but it is hardly fair that children from other missions should be received at special rates as long as another mission has its own schools and is able to provide for the education of its own children.

To guard against the reception of unworthy applicants the *South China Collegian* recommends that it should be the practice of all foreign schools to give a letter of honorable dismissal to every student who leaves the school with an honorable record, and that in this letter should be given the students'



classification and scholarship rating and a statement to the effect that his moral record is clear. This is an excellent suggestion, and it might be well at the close of each year to give a certificate to each pupil which he may be free to make use of if he desires to enter another school, without asking for a special letter. If the pupil is indentured to remain in the school for a certain number of years, this fact should be stated on the certificate, so that he may not make use of the certificate in a way that would be unfair to the school that has been educating him, and any unfaithfulness to agreements made should debar him from admittance to any other educational institution.

These certificates, if honored by other schools, might be made an incentive to greater diligence and more exemplary conduct, and it might be well for schools which have similar courses of study to accept them without question and without further examination, admitting the new pupil to a similar standing to that which he had in the school from which he came and which he left with a clear record.

Co-operation along these and other lines, which we will not take time to mention here, might be productive of much good and would help greatly to make a certificate from one of our schools a prize for which the pupil will be willing to work hard and study faithfully, while the lack of such a certificate should be a sufficient reason to refuse admittance or should place the new pupil on probation until he has given satisfactory evidence that his reception will work no injury either to the school he enters, or to any other mission institution.

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### Educational Notes.

THE new Mandarin Romanized paper, the *Pu Tung Wen Pao* (普通文報), makes its appearance this month. It is published by the Educational Association at the Presbyterian Mission Press, 18 Peking Road, Shanghai, and will be sent to subscribers for twenty cents, postage paid. Those who desire to help a good cause will do well to assist in circulating this paper. A dollar will put the paper into the hands of five of your friends. It will be a great help if those who are able to do so will send short articles to the editor and thus assist in making the paper bright and attractive.



We always read with interest the reports of the International Institute, and the fourteenth report shows encouraging progress. The Institute has met with many discouragements, but it goes right on nevertheless, and Dr. Reid has secured the co-operation of committees in New York, Great Britain, Germany, and Holland, besides a large and influential committee in China. Land valued at something over Taels 32,000 has been purchased, upon which Taels 3,000 is still due—this amount having been borrowed from the building fund—and the building fund now amounts to some Taels 16,000. A small Chinese endowment of Taels 221.10 is also reported. Dr. Reid has spent a busy year teaching, lecturing, writing, and cultivating the friendship of Chinese officials and other gentlemen of influence, and many of them seem to be faithful friends of the Institute.

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The Canton Christian College is at present being conducted in temporary frame structures, but it is proposed to begin at once the erection of the first two permanent buildings, which are to cost between thirty and forty thousand dollars gold. They are to be of brick, concrete and steel, "no wood."

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The editor of this department was in Soochow recently and visited the Soochow University, the main building of which is nearly completed and is already in use. It is one of the finest educational buildings yet erected in China, and beautifully fitted up with furniture from America. It has a fine campus and a good corps of teachers, while the attendance is quite encouraging. Most of the pupils are from "high class" families, a class that needs greatly the kind of education which is given in Christian schools.

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We are glad to welcome the Gospel according to Matthew in the new Standard Mandarin Romanized. It is printed by the American Bible Society at the Presbyterian Mission Press and is to be followed by the other four gospels. The committee has already prepared a Primer and a Syllabary of 6,000 characters, and is now issuing the first number of a monthly periodical. The price of the Gospel of Matthew is ten cents. The Primer is ten cents and the Syllabary forty cents; the last two being published by the Educational Association of China and sold at the Mission Press.

## Correspondence.

INTERNATIONAL BIBLE READING ASSOCIATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Please allow me to call attention to the fact that the "Daily Readings" of the International Bible Reading Association have been translated for 1905 by the Rev. Tsang Pao-tsu, of Shanghai.

This is the second year that this publication has been before the Christians of China. Last year I made the translation, but it met with only a poor reception from the missionaries and church members, very few copies being taken. As this is one of the very best methods of consecutive Bible study, satisfying the needs, both of beginners, as well as the most advanced Bible students, let us hope that it will be more generally used during 1905.

Sample copies may be obtained at the Presbyterian Mission Press, where also orders for any number will be promptly filled at the nominal cost of two cents per copy.

Yours faithfully,  
JOHN W. PAXTON.

EASY WÊN-LI VERSION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: At the meeting of our Hangchow Tract Association yesterday, November 29th, it was voted that the secretary be instructed to send a copy of a resolution passed at our meeting, November 1st, to the RECORDER for publication. So I send herewith.

Resolved, That the Hangchow Tract Association having heard assurances received from the several Bible societies that they do not contemplate the withdrawal from circulation of any of the versions now in use, although it (the Association) cannot modify its criticism of the Easy Wên-li versions (tentative edition), it unanimously wishes God-speed to all the Revision Committees and records the fact that the inclusion of the mandarin revision in the said resolution was intended only to prevent the premature withdrawal of the existing mandarin version from circulation.

Very sincerely yours,  
JUNIATA RICKETTS,  
*Secretary.*

CHINA MISSION STATISTICS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am very glad that there is some righteous indignation aroused by the imperfect returns of mission statistics. Only those who have tried to collect them, know the difficulty; and only those who try to get a comprehensive view of all our work, fully realise the importance of careful statistics. They are much on a par with book-keeping in business. No business is attempted without a careful system of book-keeping, no correct view of the work of missions can be got without careful and periodical returns. I have seen a very careful schedule of statistics drawn up by our brethren in Hankow. If their method is enforced by the Missionary Alli-

ance and all the missionary societies it would immensely help in the solution of many important problems. Now there is so much "guess" work, then it will be accurate knowledge. Wishing every success to every improvement, especially to that which aims at giving a complete view of every department of mission work as well as recording the names of missions at work,

I am, etc.,

TIMOTHY RICHARD.

GENERAL CENTENARY CONFERENCE, 1907.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The Standing Committee charged by the 1890 Conference "to make provision for the next Conference," has resumed its meetings. It has been decided,

1. To invite a number of representative missionaries in various parts of China to become corresponding members of the committee. A sub-committee has been appointed to nominate these corresponding members.
2. To publish a statement as soon as the opinion of the corresponding members of the committee has been elicited.
3. To invite suggestions from missionaries throughout the provinces and to suggest that associations and mission committees give consideration to the subjects which most urgently require discussion at the General Conference.

The Committee asks for the co-operation of missionaries throughout the empire, and will welcome suggestions.

With your permission, Mr. editor, the committee would like to report progress from time to time in the columns of the RECORDER.

I am, etc.,

G. H. BONDFIELD,

*Acting Hon. Sec.*

THE NEW SUMMER RESORT,  
CHI-KUNG-SHAN.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: There is no doubt that the need of a summer resort in Honan and Hupeh has been greatly felt by many who dwell in these two provinces.

Such an one has been purchased on Chi-kung-shan, Honan, which is part of a mountain range on the very border of Honan and Hupeh, and has been enjoyed by a number of missionaries during the last warm season.

At the foot of the mountain lies Sin-tien, a station of the Hankow-Peking railroad, 160 kilometers north of Hankow. The ascent to the inhabitable part of the hills takes one to two hours.

One hundred cash for coolie labour has been the price for transportation from R. R. station up.

Living at Chi-kung has not proved expensive, excellent water supply never failed, and weather conditions for rheumatic people have been found superior to Kuling's, due to less fog and rain. There was plenty of sunshine and the nights were always cool.

There is land enough purchased by a number of missionaries to accommodate many families on Chi-kung; and for all who

are in easy reach of the Hankow-Peking railway, and in need of recreation and change, no better resting place can be found than the new summer resort in Honan, about 3,000 feet above the level of the sea. Information can be obtained through Dr. O. S. Behrents and undersigned.

K. S. STOKKE.

Ru-ning-fu, Honan, via Hankow.

WHO ARE TO DECIDE ?

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: At a recent meeting at which the Pei-tai-ho resolution regarding the terms for God and Holy Spirit was being considered, it was argued that this question could not be decided by an expression of popular opinion, but that it is rather a question for the philologists. It seems to me that this position is neither practical nor reasonable. The question is not merely a question for the philologists, but one which every one must decide for himself, or else keep his mouth shut and preach no more. Protestant philologists have disagreed for nearly a hundred years, and it makes very little difference to most of us what may have been the original or even the classical significance of any given term. The question with me is, What term or terms do I find it best to use in the practical every-day work of preaching to the Chinese? In the decision of this question the opinion of one practical evangelist is better than the opinion of ten sinologues who search the musty volumes of ancient lore and disagree among themselves as to what certain terms meant two or three thousand years ago. These years of mission work have proved conclusively

that both Shang-ti and Shen may be used to designate the Supreme Being and that both Sheng-ling and Sheng-shen may be used to designate the Holy Spirit. Many thousands of Christian Chinese have all used these terms in giving and receiving correct impressions regarding God and the Holy Spirit, and it involves no unfaithfulness to the cause of truth or Christian principle for me to give up my own personal choice and unite with others in the use of common terms. We *must* do this in the use of many terms, or else have as many different Bibles as there are independent thinkers in the missionary body.

There is an earnest desire for more manifest unity among the Christians of China. It seems to me that the Pei-tai-ho resolution has given us a happy solution of many difficulties, and is a distinct answer to the prayers of God's people. Perhaps it does not fully solve the problem before us, but it at least gives us a good working principle and makes harmonious action by translation committees much easier than before. The general trend of Protestant opinion and usage in China has been in this direction for many years. It seems evident that *ling*, for spirit, is the deliberate choice of a large and growing majority, and that both Shang-ti and Shen are being accepted and used by an ever increasing number of missionaries and native Christians, using one or both terms as circumstances and the varying character of their audiences suggest their propriety. It will take a great many philologists to stop this movement, for the hand of God is in it. I would not undervalue the work of philologists; I thank God for the light they have

given on this and many other subjects; but after all, the learned specialist in philology is not the only one who has a right to speak in these matters. Human language changes, and there is many a word in common use in English as well as in Chinese which has a present signification very different from that which it had a few hundred years ago. If any one should refuse to give to such a word its present signification and insist that the ancient meaning should still be made use of, he would be very foolish indeed. We do not go to the ancient classics for our words, nor for their meanings, but we take words as we find them, and lexicographers mark the ancient meanings as *obsolete* when modern usage no longer recognizes their original signification. In short, words are what we make them, and *they mean what we make them mean*. It is the business of the philologist to search out their history and record all that can be found out about them, but he is not a pope to decide what idea each word shall represent and how it shall be used. What a certain word means is determined by the great body of those who use that word in practical every-day life, and every one of us must decide for himself what terms he will

use. Every time we preach or pray we are compelled to decide this question for the time being at least, and in the long run it will be the whole body of Christian believers that will decide this matter;—not by a formal vote, but gradually, and by a kind of evolution,—common usage being the determining factor and the court of last resort. We should never compromise at the expense of truth, but often a compromise is in the interest of truth, and in giving up our own tastes and preferences in matters of terminology for the sake of harmony, we emphasize the great truth that the God of all true believers is one God, and that we worship Him rather than a certain character or combination of letters which men have made use of to represent their ideas of Him. Is not any combination of sounds or letters, reverently used to denote the Supreme Being, the Name of God? Whether it be God or Deus or Theos or Elohim or Shang-ti or Shen, that is the name of God which is used by any reverent soul to designate or represent his idea of the one true God, and to contend too strenuously over the mere form of expression is not honoring to Him, whose Name is above all other names.

J. A. SILSBY.

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## Our Book Table.

"Object Lessons in Elementary Science," by Vincent T. Murchie. Published by MacMillan & Co.

These lessons come in two volumes, and the treatment is most attractive as well as instructive. The first volume could be taught to a child even before it began to read, while the first

and second volumes could both be used in developing conversational English among Chinese pupils as well as developing their observation and in giving them information about subjects which they would not study in text books later in the course.

Part one treats of lessons from

common objects, such as porous, plastic, soluble, elastic, adhesive substances, substances which burn, and metals.

Part two treats of lessons from plants, such as their parts, comparison of leaves, starch, corn, rice and maize; also animals, such as the cat, dog, sheep, pig, cow, horse, rabbit, monkey and mole.

Both books are full of experimental work, and the objects as well as chemicals required are all easy to secure for class room demonstration.

The price of each volume is two shillings.

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"Personal Types of Christ" 古人表主釋義官話. By J. Norman Case, M.D. Chinese Tract Society.

Our native preachers and brethren generally in reading the Old Testament, are apt to miss many points which would make such reading a fully spiritual exercise, and on the other hand, as Dr. Case suggests in his English preface, to allow their imagination to run away with their judgment in their attempt to spiritualise their reading. This latter excess has certainly been a tendency ever since the days of Justin Martyr of the second century. In a striking passage of his he anticipates arguments which some of us have heard addressed to outsiders by our Chinese brethren when he says: "Consider all the things in the world; whether without the form of the cross there is any administration or any community possible to be maintained. The sea cannot be ploughed except that trophy (i.e., mast and cross spar) abide safe in the ship. The earth is not tilled without it; diggers, handicraftsmen also do not perform their task unless by tools bearing this shape; and the figure of man

differs from that of the unreasoning brutes only in this, that he is upright, and has power to stretch out his arms." And surely Justin Martyr allows his imagination to run riot when he adds that "Man has in his face extended from his forehead what is called his nose, through which he draws his breath and which displays nothing else than the figure of the cross; and it is thus spoken of by the prophet, 'The breath before our face is Christ the Lord'" (Apol. i. 55); where we of modern days should read: "The breath of our nostrils, the anointed of the Lord, was taken in their pits" (Lam. iv. 20). We admire the absorption of soul which sees Christ everywhere, even as "Shun so doted on Yao that (when eating) he saw Yao in the broth; (when seated) he saw Yao on the wall" (虞舜幕唐堯, 見堯於羹, 見堯於牆), as one of the philosophers affirms.

We pray that our native brethren may indeed have enlightened eyes to see the Omnipresent Christ everywhere and especially in the Scriptures, but also that their study of the Scriptures may be intelligent as well as devout; and Dr. Case has sought in these chapters to point out such foregleamings of the Christ, in those who precede Him, "as may commend itself to all sober-minded" students of the Old Testament. "The New Testament is latent in the Old; the Old Testament is patent in the New," says Augustine. And a due restraint is one of the merits of the useful and readable booklet before us. Some of its chapters have appeared in back numbers of the *Chinese Christian Review*, and a missionary friend, himself a writer, once sent me the message: "Our men enjoy the 'Types' especially."

Twelve sheet tracts; same author and publisher.

Those who sell most tract literature are most addicted to plead for some new tracts to put before the public; and this "Second Series" of twelve quarto size sheet tracts, beginning with "The Being and Attributes of God" and ending with "The Day of Judgment will surely come", will do something to meet this felt need. Dr. Case's use of Chinese quotations, containing half-truths or downright errors, is beyond criticism. He completes the circle where broken, and points out a more excellent way than those teachings which are wide of the truth.

W. A. C.

大喜樂之新聞. By Pastor Kranz.

This is an admirable tract of the size and shape of a Chinese newspaper. It contains nearly 10,000 characters in the words of the mandarin-version Scriptures with large-print titles to each section; introductory remarks, comments, and references to chapter and verse in number five type, also two pictures. The whole is to sell at ten cents for ten copies. On buying two sheets the Chinese purchaser may have a most valuable wall-tract and compendium of divinity to guide him to salvation.

Many who buy tracts and booklets find their appetite just whetted by what they read, and here is at once a mass of carefully arranged Scripture teaching to supplement the tracts they may have bought, and also a most useful introduction to the study of the Scripture volumes themselves. The subject-headings are: "God; God's Law; Our Sin; Jesus the Saviour; His

Atonement for our Sin; His Resurrection; His coming again as Judge; What we must do to be saved; A Prayer of Confession; Prayer generally; Following Jesus; The Holy Spirit; Eternal Life; How ought we to decide? What shall we do in the hour of Death? Concluding Remarks."

Surely here is one of the most valuable tracts which God has prompted anyone to place before the populace of China.

W. A. C.

*The East of Asia.* An illustrated quarterly. Vol. 3, Part 2. Shanghai: North-China Herald Office.

We regret that, through an oversight, the above issue of the *East of Asia* was not noticed. This is unfortunate, as contents and get up are so excellent that words of congratulation and appreciation should have flowed readily and been recorded much earlier. The artistic and warlike elements in Japan are indicated in the beautiful colored picture of Kumamoto Castle, which forms the frontispiece, and in the well illustrated article on "Kumamoto Castle and Sundry Digressions," by Francis McCullagh. "The Chinese Maiden at Home," by Rev. W. A. Cornaby, will as readily win a way for the author into the reader's heart as he seems to have done into the respect and confidence of his young friends. It is evident that Mr. Cornaby has not only a taking way with shy children of the retiring sex, but he has a "taking" way photographically, the article before us being illustrated in an exceptionally happy and artistic manner.

Principal Moir Duncan and Professors Bevan, Peck, Lyman, and Swallow in a valuable symposium give an account of the



history and work of the Imperial University at Tai-yuen-fu, Shansi; Rev. C. F. Kupfer takes us on a visit to the White Deer Grotto University, and the history of the institution prepares us for Archdeacon Moule's scholarly and sympathetic article on Confucius; C. A. Montalto de Jesus writes regarding Sin Kwang-ki, the Mæcenas of Western Science in China; Helena von Poseck explains how the city god of Tench'ou has no skin on his face; Rev. R. A. Haden gives us an insight into the Taoist book on rewards and punishments (the Kan Ying Pien); whilst Dr. Edkins writes of the origin of the name China; and Mr. A. J. Little, in his references to the irrigation of the Chentu plateau, has a good word for Chinese hydraulics.

#### ACKNOWLEDGMENTS.

New French Course for Schools, based on the Principle of the Direct Method, combining the practical use of the living Language with a systematic study of the Language. By Charles Copeland Perry and Dr. Albrecht Reum. Part I. Macmillan & Co., London, 1904. Price 1s. 6d.

A new Geometry for Senior Forms. By S. Barnard and B. A. Child. This volume, together with "A New Geometry for Junior Forms," contains the whole of the work already published in "A New Geometry for Schools," together with a complete Treatise on Elementary Solid Geometry. It is specially intended for students preparing for the Oxford and Cambridge Locals. Macmillan & Co., London. Price 3s. 6d.

Milton's Areopagitica. With Introduction and notes by H. B.

Cotterill. Macmillan & Co., London. Price 2s.

German Commercial Practice connected with the Export and Import Trade to and from the Colonies, etc. By James Graham and Geo. A. S. Oliver. Macmillan & Co., London. Price 2s. 6d.

French Commercial Practice, connected with the Export and Import Trade to and from the French Colonies, etc. By James Graham and Geo. A. S. Oliver. Macmillan & Co., London. Price 2s. 6d.

Macmillan's New Globe Readers. Primer I. Based on the "Look and Say" method, i.e., the child learns to read without knowing, necessarily, the names and powers of the letters of the alphabet, by what may be called the word method. Price 4d.

Ma Tai Fuh Yin. Being the Gospel according to Matthew, Mandarin, printed in the Standard System of Romanization as devised by the Educational Association's Committee. British and Foreign Bible Society, Shanghai. Price, postpaid, 10 cents.

Nelson's Literature Readers, Book II. Selected and annotated by Dr. Richard Garnett, D.D. Numerous illustrations. 464 pages. 2s. T. Nelson & Sons, London and Edinburgh.

The British Isles. The latest volume of Nelson's Geographical Readers, The World and its People. 304 pages. Numerous illustrations and maps. 16 colored plates. Price 1s. 6d.

Shanghai: A Handbook for travellers and residents to the chief objects of interest in and around the foreign Settlements and native city, by Rev. C. E. Darwent. Fuller notice in next issue. Kelly & Walsh (see advertising pages).

We have received from Rev. G. W. Hinman, General Secretary for Christian Endeavor in China, a copy of The Endeavorer's Daily Companion for 1905, by Amos R. Wells. This is a most valuable little book for the pocket for Endeavorers, and contains the weekly Topics and the Daily Portions, together with "Some Bible Hints," "Suggestive

Thoughts," "Illustrations" "To Think About," "Quotations," etc., all bearing on the Lesson of the week. Mr. Hinman has also prepared a very valuable Almanac of weekly Topics, with Daily Portions, etc., in Chinese. Very helpful to all those who have anything to do with Endeavor work.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

#### *S. D. K. List :—*

Translated by Rev. W. G. Walshe :—Growth of the Empire, by Jose ; Citizen Reader, by Arnold Foster ; Life of a Century, by E. Hodder ; History of Modern Peoples, by Barnes ; Prayer and The Prayer.

Translated by Miss Wu :—Noble Lives.

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler :—Winners in Life's Race.

Prepared for S. D. K. :—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

#### *Commercial Press List :—*

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D. D.

A Treatise on Physics. Wu Kwang-kien.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Written by Dr. G. Reid for Commercial Press :—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

#### *Shansi Imperial University List :—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese :—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of

Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of creation or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

## Editorial Comment.

WITH hearts full of gratitude to God for all the good of the past year, and rejoicing in all the possibilities that the gradually opening door of the new year gives us peeps of, we wish all our readers

### A Happy New Year.

In glancing back, however, over the past year to note the outstanding features we sadly admit that the first note to strike should not be one of rejoicing, for on the 8th of February, at midnight, the Japanese fleet attacked the Russian fleet at Port Arthur. The evident absorption of Manchuria by Russia, the dangers to the integrity of Korea, and Russia's disregard of treaty pledges to China and assurances to other powers, led Japan to open hostilities against Russia.

And now, at a low computation, fifty thousand Japanese and Russians have been killed or drowned in this terrible war, whilst many have been lamed for life. Much of this bloodshed took place in the terrible battles of Ku-lien-cheng, Kin-chow, Te-li-su, Liao-yang and Sha-

ho, but much loss has been sustained in the terrible conflicts round Port Arthur's protecting forts.

\* \* \*

THE angels' message, "On earth peace, good-will toward men," which is ringing in our ears as we go to press, does not dull our ears to the rumblings and grumbings of war near Mukden and around Port Arthur. Yet there are gleams of light in the darkness of war time, and one brighter phase has to do with the conduct of Japan and the manner in which Christian chaplains were allowed to accompany the army. When approached by a representative of the Japan Evangelical Alliance, Count Katsura, the premier, said :—

"For my own part, regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect, and I believe it to be an important duty of statesmen under all circumstances to do their utmost to prevent racial animosities. As the present war is against Russia—a professedly Christian nation—I have felt that

redoubled efforts should be made that no unworthy sentiments should be tolerated, that we should adopt a thoroughly unbiassed and equitable attitude towards all, and that the whole nation should give practical effect to the policy clearly set forth in the Imperial edict that this war has no other object than the safety of the empire and the peace of the Far East. I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication."

\* \* \*

In his article entitled "The Beginning of Another Year" (see page 26) our good friend, Rev. S. I. Woodbridge, refers with a jubilant note to the glorious possibilities of missionary effort in China. In these days of awakening, where there is such an obvious readiness to receive instruction, it has been a great pleasure to report from time to time, in our Missionary News columns, the opening and dedication of schools, colleges, etc. It has not been possible for us, however, to note all the new agencies for the spread of the light. One of the unnoted but important items was the opening of the Tientsin Anglo-Chinese Museum and Library, organized by Dr. Lavington Hart, in connection with the St. John's College of the London Mission. Such an institution is eminently calculated to open up to the Chinese student the wide field of study and discovery which Chinese thought

takes no count of, as well as to encourage the partially foreign-educated Chinese to still further reading and investigation.

\* \* \*

AMONG the other interesting developments of the past year which we were unable to note, was the development of the work of the English Methodist Mission in North China. The Lao-ling property of this Mission, destroyed during the Boxer rising, has recently been replaced by new and more convenient premises. One of the unnoted interesting openings was that of the new building of the Lowrie Memorial School for boys, in connection with the American Presbyterian Mission, South Gate, Shanghai. This school was begun in 1860, being probably the first, or among the first, started in Shanghai. Then, too, of all the interesting conferences of last year, we must not forget the convention of Chinese Christians, representing the churches under the English Baptist and American Presbyterian Missions in the Wehsien district. This convention was a delegate body representing a combined membership of five thousand converts. An average of five hundred were in attendance; the largest number being on Saturday, when upwards of eight hundred were packed in the new church building of the American Presbyterian Mission.

Just as we go to press there comes the news from Pao-ting-fu that the religious barrier has been removed and that any

student who has conscientious objections may be excused from the semi-monthly prostrations.

\* \* \*

FROM these and many other indications noted during the past year, of multiplication of influence, of successful penetration into remote and hitherto inaccessible places, of awakening and receptivity, we realise there is much reason to enter on the new year with happy and hopeful hearts. We write these lines, however, on the threshold of the New Year and are therefore still in the season of retrospect and self examination. And we cannot but ask ourselves, as no doubt all our brethren and sisters are doing: Are we prayerfully and intelligently studying these new conditions? Is every fresh development and opportunity the occasion of definite waiting on our Leader to know His will in the matter? New conditions find the commercial world remarkably alert; and at this time it may not be amiss to note the wide-awakeness and enterprise of the Japanese.

\* \* \*

ONE who lives in Shanghai cannot but be impressed with the influx of the Japanese and how much they are in evidence, not only in curio and umbrella stores, but in hongs and hotels, physicians, book stores, newspaper offices, boot and shoe shops and other departments of trade. On Seward Road a whole block of fine three storey red brick buildings, recently erected, is entirely occupied by the Japanese, with

a large hotel in each end and a physician's rooms in the middle. There are no finer steamer offices in Shanghai, if any so fine, as the new palatial offices of the Nippon Yusen Kaisha. Going interior one will find evidence of their presence everywhere, though not to the same extent. Besides the large Company running steamers to Hankow, there are smaller lines running on the canals and smaller rivers throughout various parts of the country. At the recent annual meeting of the S. D. K. Society the Japanese Consul-General said that Japan had sent seventy professors to China at the request of the Chinese government, and that others had been invited by the Chinese government without the appointment of the Japanese, and we have good reason to believe that Japanese teachers have sought and obtained situations in various places or are starting schools on their own responsibility. The Consul-General also remarked that some five thousand Chinese students were now pursuing their studies in Japan. Aside from the prestige which Japan is gaining in China on account of her success in the war with Russia, all of this, and much more which we have not enumerated or have not noticed, goes to show that Japan is to be counted on as a mighty factor in determining the future of China.

\* \* \*

WE are not alarmed, however. We do not believe that Japan means evil to China,

though perhaps we might not be prepared to endorse all her purposes. But the subject is one which may well engage the serious and prayerful attention of every one who has the highest welfare of the two countries at heart. Japan is nearer to China in fact, and in heart, in religion, and in language than any other country, and now that she has created for herself such a name in the earth, China will look to her more and more. Other countries, and the missionaries of China especially, will do well to look to it that they do not let Japan outstrip them in the great race which is before them.

\* \* \*

In connection with the recent British expedition to Thibet it is well to remember that there are nearly one hundred missionaries of various Societies waiting on the borders of that forbidden land for an opportunity to enter. Some of them have been waiting for many years, and have gone on quietly, yet in faith, with their work of preparation, fully believing that some day the Lord would open the long barred door. It looks now as if their faith were soon to be rewarded, for the recent action of the British government means that the spell is broken and that Thibet can no longer seclude herself as in the past. We can only trust and pray that like as it has been in Korea, which was so long a forbidden country, but which when finally opened, has proved one of the most encouraging of all mission

fields, so it may be in Thibet, and that this stronghold of Buddhism may respond wonderfully to the claims of the Gospel when once the Gospel is made known.

\* \* \*

It is with appreciation and thankfulness we are able from time to time to give pictures of palatial hospitals and handsome churches. It is with no less appreciation and thankful feelings that we insert as our frontispiece the hospital and chapel in connection with the recently opened station of Hwai-yuen in North Anhui. The American Presbyterian Mission have begun humbly in that important centre; but the foundations of the work are being laid broad and deep. In the left-hand picture in the frontispiece the first building on the left is the dispensary and drug room. The long building beyond it is the chapel. Behind it can be seen the wards and chapel.

\* \* \*

In this new work a new plan has been introduced for interesting, instructing and evangelising. It consists of three large bulletin boards covered with pictures from current papers and magazines, and illustrating not only the Russo-Japanese war but also any other current subjects of interest. A short digest of the news of the week and some Scripture texts and articles from Christian papers are given a prominent place. These boards are renewed once a week and are enjoyed by large

numbers. The street in front was crowded at the time of the hsien examinations. Those who can read, do not confine their attention to the pictures.

\* \* \*

WE have received a copy of an Appeal sent out by the Missionary Association of Central Japan, calling for help to enable them to carry on the work of distributing books, tracts, etc., among the Japanese soldiers, both those in the hospitals and those en route, carrying on mass meetings, giving entertainments to the soldiers, etc. Much work has already been done and much good accomplished, but with funds exhausted the Committee is constrain-

ed to make a second Appeal, and it is hoped that the missionaries in China may be able to lend their assistance in this helpful and important work. The Appeal is being put into Chinese with an accompanying statement, and will be printed in the various Chinese papers such as the *Christian Intelligencer*, *Chinese Weekly*, *Illustrated News*, etc., thus giving the Chinese an opportunity to contribute. Funds may be sent to Rev. H. Loomis, Bible House, Yokohama, Japan, or to Rev. C. T. Warren, 4 Kawaguchi-machi, Osaka, Japan, or where this is not convenient, to Rev. G. F. Fitch, 18 Peking Road, Shanghai, who will forward.

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## Missionary News.

Dr. Corbett writes: Our annual meeting of Presbytery has just closed. During the past year 285 new members have been added to our church roll, making a total adult membership of 2,970.

The contributions of the native members have been Mexican \$8,833. Of this amount near \$5,000 has been spent for the erection of new churches. Two young men of fine education were licensed to preach. Application to have new churches organized come from three centres, each having a membership exceeding fifty. Three churches are able to pay the entire salaries of native pastors, but no men are available. During the year, by actual count, 87,800 heard the gospel preached in the Chefoo street chapel and museum.

### C. C. Presb. Mission.

The Central China Mission of the Presbyterian Church has had a year of more than usual prosperity if we may judge from the statistical report. The number of missionaries is the same as last year—sixty-six in all—of whom twenty-one are ordained men, three laymen (including one physician), twenty-two married women and twenty unmarried women (including two physicians). The native workers include seventeen ordained men, eight licentiates, fifteen lay evangelists, fifteen Bible women, three medical helpers, fifty-five male and thirteen female teachers, a total of 126,—a gain of seven over last year. There are six stations and forty-one out-



stations. Other figures are given below:—

	1903.	1904.
Churches ... ..	20	20
Communicants ... ..	1,943	2,113
Adult baptisms ... ..	102	235
Infant ... ..	182	68
Sabbath school members ...	2,190	2,657
Church and chapel build- ings ... ..	47	50
Contributions (Chinese) ...	\$4,454	\$7,139
Boarding-school pupils— boys ... ..	257	321
Boarding-school pupils— girls ... ..	136	176
Day-school pupils—boys ...	370	450
Day-school pupils—girls ...	84	91
Added to communion. From schools—boys ...	19	24
Added to communion. From schools—girls ...	9	22
School fees received from boys' boarding-schools ...	\$4,931	\$7,641
School fees received from girls' boarding-schools ...	\$1,338	\$1,547
School fees received from day-schools ... ..	\$1,364	\$2,798
Dispensary patients ... ..	7,751	9,805
In-patients ... ..	205	201
Gain in church member- ship ... ..	53½	per cent.
Gain in number of pupils ...	22½	" "
" " contributions ... ..	60	" "
" " school fees ... ..	57	" "

### Chen-tu News.

Chen-tu has now a daily paper. The first issue appeared about a week ago; it is to be free for a few days' trial. After that it will be published at \$1.50 per annum. From the number of press machines and apparatus which have reached Chen-tu of late we shall hold ourselves ready for many similar surprises in the future. Another striking example of our growing times is the sale by Mr. Davey, of the S. D. K., of a complete set of the *Encyclopædia Britannica* to one of the schools here.—*W. C. M. News*.

### C. E. Notes.

Rev. Evan Morgan, of the English Baptist Mission at Tai-yuan-fu, Shansi, reports the recent organization of a Christian Endeavor Society there. A military official, the head of the governor's body guard, who had recently been baptized and received

into their church, on a visit to Peking became acquainted with the workings of one of the flourishing Christian Endeavor Societies in the capital, and came back anxious to see the same plan tried in his home church. A society was organized and has sent a letter of greeting to the office of the United Society for China. Mr. Morgan writes that this official is a true endeavorer in his efforts to make the Society a success.

Several years ago the native pastor of a church in Shao-wu, close to the borders of Kiangsi province, came down to Foochow to attend a mission meeting and returned to his home to apply some of the new plans he had seen working effectively in the churches of the central station. He started a Christian Endeavor Society, unaided by any foreign help, and through his earnest, enthusiastic spirit made it one of the best Christian Endeavor Societies in the American Board Mission.

A year ago a letter came to the office of the United Society of Christian Endeavor for China from natives in Kiangsi province, who wished to start a Christian Endeavor church, and wanted a native pastor sent to them. A letter was sent to the nearest missionary, Mr. William Taylor, of Kian, calling his attention to the request and explaining the purpose of the society, not to supply a new church but simply to aid in enlisting the activities of a larger number of young Christians in Christ's work, and asking him to see those who had written about the matter. Now Mr. Taylor writes that he has begun using the Christian Endeavor topics and methods in a little prayer meeting, and may organize a society soon, and

wishes a supply of the literature for the coming year.

There have been Christian Endeavor Societies in the missions in Amoy for a number of years. A young man from one of the mission schools in that city, returning to his home in the village of Siong-si, suggested the adoption of the Christian Endeavor idea in his home church, which is under the charge of Rev. C. Campbell Brown, of the English Presbyterian Mission. A promising society of seventeen members was formed, who are giving freely for the support of an evangelist and are working with him in the spirit of the Christian Endeavor pledge.

At most of the stations of the China Inland Mission in Honan Christian Endeavor Societies have been started or are in contemplation, and letters sent from missionaries in that province have interested others in Ing-shan, Szechuen, who are now anxious to begin a society.

A few months ago it did not seem that the churches in Hunan were ready for Christian Endeavor Societies, but Rev. Geo. L. Gelwicks, of Hengchow, has just written that the development of the work now seems to indicate that Christian Endeavor methods can be helpfully employed, and asks for a full supply of topic and pledge cards for use in a weekly prayer meeting which he has started on Christian Endeavor lines.

As in many other places the complete organization in this church cannot be made at once, but no one should hesitate to commence a Christian Endeavor prayer meeting and set before the young Christians the ideals and principles of the Christian Endeavor pledge because they are not ready to fully appreciate

it and carry it out. The Endeavor Society is a Christian training school, and there are few places where you can start a college without first having a kindergarten. But the educational ideal ought to be just as definite from the beginning, and that is just what Christian Endeavor means, an ideal of spiritual training for every man, woman, and child in the Chinese churches. There is no doubt that all who are working for the Chinese cherish this ideal. The Christian Endeavor Society gives them a simple, definite, practicable formulation of the ideal, and it is certainly commending itself to a steadily increasing body of missionaries and by them being applied in new places as the growth and development of the native church permits.

The incidents mentioned above show the way in which the Christian Endeavor movement spreads. An enthusiastic working society is the best recommendation of the plan to others. The Chinese Christians do not realize what they can do themselves until they have seen or heard of the wide and varied activities in Christian service which other Christians are successfully accomplishing. As the societies increase in number and in efficiency as training schools for Christian service, the infection of enthusiasm for a share in that service will spread, as it has in home lands, to every part of the church in China.

Recently it was reported that a society had been given up because it was not accomplishing any good; no distinction being made between Christians and non-Christians in the society, no attention paid to the pledge, and the meetings having become a mere form. Perhaps it was be-

cause the society had become an orphan, deprived of the sympathetic guidance and direction of the pastor or teacher in charge. Few societies can stand that. They are only the channels

through which the enthusiastic consecration of young Christians can be made to flow if the pastor regulates the flood gates and guards the embankments.

## Diary of Events in the Far East.

### The Japanese Progress at Port Arthur.

November, 1904.

30th.—The 203-metre hill forts, the key to the inner defences at Port Arthur, taken by the Japanese.

By the advantage thus gained the Japanese land batteries were able to bombard the Russian warships in the harbor; most of them being sunk. The remaining battleship, the Sebastopol, was successfully attacked by the torpedo flotilla.

December, 1904.

16th.—Occupation by the Japanese of the north fort on East Chikuanshan.

22nd.—A bombardment with heavy guns was kept up to-day on the north-eastern section of the defences. Availing themselves of the damage done to the Russians, the Japanese occupied the ridge of Hsuyangshukou, near Pigeon Bay. The Russians concentrated their fire from Taiyangkou and Yahutsui (to the west of the harbour) on the new Japanese position. They also made a furious counterattack, the men throwing grenades, but were repulsed.

The Russian firing subsequently abated and the Japanese occupation was nearly secured. Meanwhile the Japanese bombardment with heavy guns resulted in the lower fort on Taiyangkou being set on fire, and a 15-centimetre gun was destroyed on Itzeshan.

28th.—The Japanese occupied Erhlungshan at 7.30 p.m., to-day. According to the prisoners taken, the defenders number about five hundred, besides sailors, and the bulk of them were killed. Forty-three guns were captured among other spoils.

31st.—Sungshushan being affected by the fall of Erhlungshan (the guns of the latter fort being turned on it) was captured by the Japanese at 11

a.m. It is officially announced that at the opening of the bomb-proofed gorge of Sungshushan, all the Russians brought out were made prisoners, comprising two officers and about 160 men. According to the prisoners, 150 men were buried in the debris, when the inner mines were exploded.

Before this last page could go to press news came of the proposal of General Stössel, on the evening of January 1st, for

### The Surrender of Port Arthur.

In this connection it is interesting to read that a few days previously the steamer *Manshu Maru*, formerly the C. E. R. S. *Manchuria*, left for Port Arthur with ten foreign attachés and representatives of the Diet and of the Press on board.

### Skirmishing on the Shaho.

Attacks and counter-attacks at Hsinlungtun, Shahopao and other places. Huanglashihtun and other villages have been burnt by the Russians.

11th.—It is reported that the Russian army is in retreat to the south bank of the Hunho, after a severe battle lasting three days and nights. On the fourth day the Japanese assumed the offensive. The Russian army has been rapidly repairing the losses it sustained in the battle of the Shaho, but had not yet completed its preparations. At the Mukden station all is confusion. The fresh casualties of the Russians are counted in thousands.

29th.—It is officially announced from Tokio that the Russians bombarded the Shaho railway bridge and the vicinity with heavy field guns yesterday afternoon. There were skirmishes at two other places, in which the Russians were repulsed, though the Japanese picket posts were temporarily surrounded at Chinsantun and Litajentun.

# Missionary Journal.

## BIRTHS.

- AT Pao-ning Fu, Si-chuan, November 24th, the wife of ARTHUR LAWRENCE, C. M. S., of a son.
- AT Wuchang, November 26th, the wife of Rev. HENRY ROBERTSON, L. M. S., Tsao-shih, of a son.
- AT Wei-hwei, Honan, November 26th, the wife of Rev. ROBT. A. MITCHELL, C. P. M., of a daughter (Jessie).
- AT Hangchow, December 2nd, the wife of T. GAUNT, C. M. S., of a son.
- AT Soochow, December 3rd, the wife of Rev. CHAS. G. McDANIEL, S. B. M., of a daughter (Virginia).
- AT Shanghai, December 12th, the wife of JOHN TREVOR SMITH, of a daughter.
- AT Ningpo, December 17th, the wife of Rev. HARRISON K. WRIGHT, A. P. M., of a son (Harper Swift).

## DEATHS.

- AT Wei-hsien, December 4th, JANE HELENA, the beloved wife of Rev. Ernest W. Burt, M.A., E. B. M., aged 32.
- AT Ningpo, December 18th, HARPER SWIFT, infant son of Rev. and Mrs. Harrison K. Wright, aged one day.
- AT Ningpo, December 22nd, MARY MILLER, wife of Rev. Harrison K. Wright, A. P. M., aged 29 years.

## MARRIAGES.

- AT Üin-ching, September 25th, Mr. T. B. J. BÖLLING to Miss I. M. BARZELIUS, both C. I. M.
- AT Chefoo, December 21st, Mr. THOMAS ALEXANDER CLINTON to Miss EMILY BALLER, both C. I. M.

## ARRIVALS.

### AT HONGKONG :—

- October 29th, Dr. R. H. GRAVES and Mrs. GRAVES (ret.), Miss H. F. NORTH (ret.), Dr. J. G. MEADOWS and Mrs. MEADOWS, Miss JULIA MEADOWS, Rev. W. H. TIPTON and Mrs. TIPTON, Rev. JOHN LAKE, for S. B. M.
- December 13th, Rev. B. P. ROACH, and Mrs. ROACH, S. B. M.

### AT SHANGHAI :—

- November 27th, Rev. ED. PEARSE (ret.), Rev. CHAS. and Mrs. THOMSON and 4 children (ret.), from England, Messrs H. H. F. WITTE and A. H. FRANK, from Germany, all C. I. M.

December 9th, Bishop F. R. GRAVES (ret.), A. P. M., Shanghai; Miss L. M. MASTERS, M.D., M. E. M., Foochow (ret.).

December 12th, Mrs. G. H. BONFIELD; Rev. W. P. BENTLEY and family (ret.), F. C. M. S., Shanghai; Miss MACGILL, for Ichang; Miss E. MILLIGAN (ret.), Independent.

December 14th, Mr. and Mrs. H. S. FERGUSON and 3 children (ret.), from North America and Mr. H. H. CURTIS (ret.), from England, C. I. M.

December 15th, Rev. J. W. PAXTON, wife and son (ret.), Dr. and Mrs. LORENZO MORGAN, all S. P. M.; Mr. ROYAL R. GONDER, from N. A., for C. I. M.; W. E. SMITH, M.D., and family, C. M. M., Kia-ting (ret.); Rev. R. O. JOLIFFE, for C. M. M., Chen-tu.

December 21st, Dr. G. WHITFIELD GUINNESS (ret.), and Mr. H. G. THOMPSON, from England, for C. I. M.

December 23rd, Miss E. S. HARTWELL (ret.), A. B. C. F. M., Foochow.

December 25th, Messrs. E. A. PORTER and K. E. COOKE, from Australia, for C. I. M.

December—, Miss A. DAVIES, for C. M. S., Shao-shing.

December 26th, Rev. F. MADELY and wife, E. B. M., Shensi (ret.); Misses SMITH and GRANGER, Christians' Mission, Ningpo.

December 28th, Rev. and Mrs. J. L. STUART, Jr., and Rev. and Mrs. L. I. MOFFAT, for the S. P. M.

December 29th, A. A. MCFADYEN, M.D., for S. P. M., Tsing-kiang-pu.

## DEPARTURES.

### FROM SHANGHAI :—

December 3rd, Messrs. ALEXANDER MILLER and H. J. HEWETT, C. I. M., for England.

December 12th, Mrs. J. WOODBERRY and three daughters, C. and M. A.; Rev. J. NEAVE, and wife, C. M. M., Chen-tu, for Scotland.

December 17th, Mr. and Mrs. G. MILLER and 2 children, and Misses H. RÖLKENBECK and E. CULVERWELL, C. I. M., for England.

December 19th, Mrs. F. C. COOPER and son, A. C. M., Shanghai.

December 21st, Rev. W. F. JUNKIN and wife, S. P. M., Sü-chien, for U. S. A.

December 31st, Mr. E. MURRAY, C. I. M., for England.

